

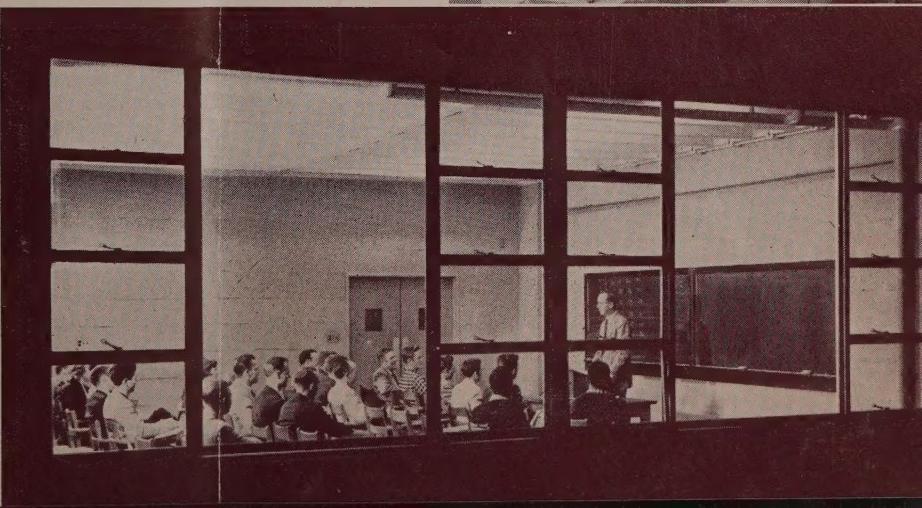
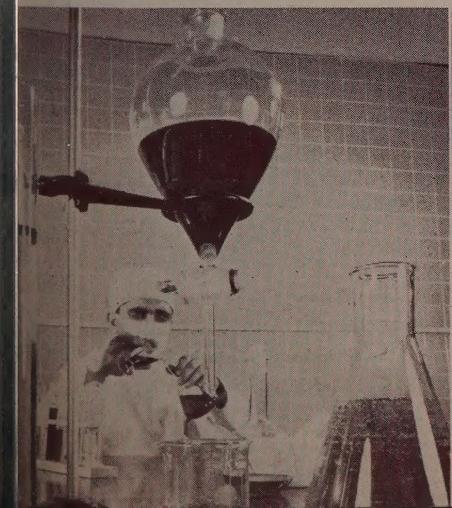
INTERNATIONAL
Journal
OF RELIGIOUS EDUCATION

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A special issue on

Church and College

February 1958





NATIONAL FAMILY WEEK

MAY 4-11, 1958

YOUR HOME—
A HOUSEHOLD FOR GOD

HERE ARE COLORFUL
PROGRAM AIDS
FOR

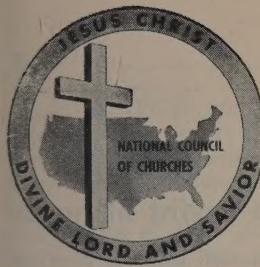
NATIONAL FAMILY WEEK 1958

Produced by the
DEPARTMENT OF FAMILY LIFE
National Council of Churches

Once again National Family Week will highlight the fundamental importance of family life. This year's theme, "Your Home — A Household of God," is beautifully and reverently developed in the following program materials and publicity aids. Order well in advance of the observance, May 4-11, 1958.

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February 1958

Cover page

Photographs: Top: Disciples of Christ (T.C.U.); Hays from Monk-meyer. Middle: Presbyterian Church in the U. S. (Southwestern at Memphis). Bottom: A. Devaney (George Washington University).

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Editorial Introduction

¶ A NATION'S educational system reflects that nation's aspirations, values, and image of its own destiny. The emergence of modern civilization was possible because people, quite largely through their churches, saw the need for educated leadership and provided the institutions for developing that leadership. The leaders for the first two hundred years and more of American development, for example, came from church-founded colleges. Much of the leadership for other emerging nations has come in the same way. Today the world faces a new frontier even more fraught with danger, more filled with adventure and opportunity, and more in need of highly educated leaders, than were the frontiers that called church colleges into being.

The provision of higher education is not simply a matter of giving young people an opportunity to bring their individual personalities into full bloom. Modern men do have a conviction that every individual has certain rights to educational opportunities. But the whole future destiny of mankind is desperately in need of highly

Higher education begins at home

trained talent and thoroughly educated leaders. Wastage of talent through lack of education must not be tolerated.

Churches face two particularly urgent concerns in relation to their colleges. First, they cannot take the colleges for granted as a heritage out of the past, but must give them the support with which to meet the needs of the new frontier of civilization.

Second, the work of colleges rests upon the preparation given children and young people in school, community, church, and home. Leaders of the church and other institutions of the community must see clearly their responsibilities toward children and youth in relation to the whole job of developing the human potential in this day and age. Higher education begins at home.

The editors of the *Journal* are grateful to the writers of the articles for their cooperation in preparing this special number, and to Hubert C. Noble and his staff for suggesting and helping to plan the issue. Dr. Noble has served as consulting editor.

Virgil E. Foster

¶ THE COMMISSION ON HIGHER EDUCATION of the National Council of Churches is very appreciative of the cooperation of the Editors and Board of the *Journal* in devoting a complete issue to the concerns of higher education. This is the kind of relationship the National Council of Churches is designed to make possible and is a foretaste of what may be expected now that we have in one Division responsibility for the united concerns of the churches at all levels of Christian education. The *International Journal* and the *Christian Scholar* in many ways symbolize the differences of perspective with which the Commission on General Christian Education and the Commission on Higher Education view the questions of education. It is important that there be exchange between the two Commissions so that understanding and creative encounter may take place.

The aim of this special issue is to help pastors, directors of Christian education, Sunday school teachers, youth leaders, and parents understand better the problems involved in the relation of higher learning and Christian faith, so that they can give more adequate guidance to young people.

Many church folk take the church colleges for granted as being little different from publicly supported institutions. That this is a false impression is made clear by Dr. Myron Wicke. His article gives us some understanding of the unique character and background of these colleges and helps explain why the church is showing a deepened concern for them and is calling for their support by Christian people.

Every college chaplain knows that many of the problems plaguing college students arise because they have not been prepared for the experiences of college. Too often they are not prepared for freedom, not prepared for responsibility, and have not been given a faith capable of growth and development. Dr. Fairchild has some helpful ideas and suggestions. Dr. Cecil Lower writes out of

Some concerns of higher education

many years of first-hand experience of what can be done in local churches adjacent to the college campus to establish a significant ministry to students. Dr. Roy Hendricks, as a pastor with a reputation for ministering to his students while they are away from the home church, is helpful in suggesting how this may be done.

Some parents take it for granted that their children will go to college; others take it for granted that they will not. Dr. Marcus Priester makes clear that both attitudes are wrong. Obedience to God's will in one's vocation may or may not call for a college education. Talents, interests, and circumstances are mediums through which God speaks to us and guides our choices. If the decision is for college, how does the young person with the help of parents select the right one for him? Dr. Wise deals with this question.

Perhaps the greatest value of the issue will be its assurance that resources are available to help answer the many questions that arise in this area. Further sources of help are listed, and readers are reminded that the Commission on Higher Education stands ready to give further assistance whenever called upon. Pastors and directors of religious education should see that copies of this issue are placed in the hands of the teachers and leaders of children and high school youth. It should be available to inquiring parents. Counselors in high schools and college admissions officers will find it useful, and the pastor himself will find in it information that will help him in preparing sermons for National Christian College Day (April 20, 1958), Student Sunday, and other such occasions.

There is much that might have been included that had to be left out. Some of it will appear as separate articles in later issues. It is hoped that readers will write and make further suggestions as to the sort of material that would be most helpful.

Hubert C. Noble

EDUCATION may be formal or informal. If it occurs in schools and colleges and is based upon courses, texts, and assignments, it is the former. If it takes place in the free associations of daily living, it is the latter. Each type has its proponents in the modern world, and the lines should not be drawn too sharply between them since they frequently overlap in actual practice. There are values in both which are needed. To be a faddist in either type of education is to miss out in the enrichment of life and the growth of persons.

Jesus taught with direction

The situation which prevailed in the relationship between Jesus and the Twelve in this respect was not unlike that which is proverbially described as Mark Hopkins on one end of the log and a pupil on the other. A lot of learning took place, but it was without the aid of books and customary teaching tools. Daily living provided the setting and a vibrant person was the teacher. In the presence of Jesus, the disciples had experiences which changed their lives; this was true learning and growing. It was informal from first to last, but very demanding—and very exciting.

To say that it was informal does not mean that it was haphazard. There is a difference. Haphazard teaching is sporadic and lacking in direction. It leaves loose ends aplenty and considerable mental indigestion as well. Unassimilated experiences which bring only a big, buzzing, booming confusion were not the order of the day when Jesus taught. To be sure, his followers did not always get the point and were often in water over their depth, but this is not the same thing as the mental collapse which comes when no one, the teacher included, knows where he is going. Our Lord moved always with deliberate purpose in the training of the Twelve. He turned every situation, contact, and chance remark into a lesson, and thereby built a curriculum that brought unity in the experience of his followers.

Jesus taught with depth

Jesus' teaching also resulted in depth of understanding as well as direction. First of all, he had a profound respect for persons, which did not allow him to take them lightly. The teacher who, in advance, decides that he must flunk five per cent of his class to preserve the standards of the course and his own reputation for

In the School of Christ

by Charles M. LAYMON

Editor of Adult Publications,
Board of Education, The Methodist Church,
Nashville, Tennessee.

scholarship, is markedly out of line at this point. A high percentage of flunks in the average group is likely to be more of a reflection upon the inability of the professor than upon the capacity of the students. Jesus cared for persons passionately, and this fired his imagination so that he taught with brilliance and true empathy. He illustrated what love in the Christian sense can mean in education.

The depth in Jesus' teaching was the result also of a profound sense of personal vocation. He had a calling to fulfill, and he never for a moment forgot it. In season and out of it, he sought to make real the kingdom of God in the experience of his disciples. He provided a framework for learning that involved the whole person in relation to his eternal significance in the universe, the meaning of daily living, and the goal of history itself. There was no playing around on the surface of life which sometimes passes for interest-centered teaching. Momentary fancies were not regarded as basic needs and depth-concerns. He had a way of turning light remarks into major issues so that a "buzz session" was more than buzzing, and "hitch-hiking" more than repartee.

The school of Christ today

The school of Christ is a contemporary fact as well as a matter of history. We continue to learn of him as well as from him. He is very much at the center of the picture in education that is truly Christian. Those who teach in his name continue to teach as he taught. They show the same respect for persons, the same

purpose and direction, and the same concern for depth of experience and understanding.

Teaching methods may have changed and a specialized vocabulary developed, but the teaching-learning task remains identical. It is for this reason that character education does not go far enough. It may even miss the point entirely because the living relationships within which Christian character comes into being may be given a secondary consideration.

To be a learner in the school of Christ today, as in Jesus' time, means to become aware of and to live within the kingdom of God. I use the phrase as our Lord employed it when he prayed that God's will should be done on earth even as it is in heaven. This is a fellowship among persons on earth in which God's will is expressed in every human relationship, as well as between God and man.

In such fellowship there is a purpose for learning, there are ideals for expressing, occasions for growing, and relationships within which learning can be life-giving. These are essential for true *higher* education. What all of this means educationally is moving to contemplate. And what it means for the life of devotion is also deeply significant. One can neither teach nor learn within the Kingdom without the indwelling of God's Spirit, for the truths that are taught and experienced are spiritual.

Paul said it this way: "Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed upon us by God. And we impart this in words not taught by human wisdom but taught by the Spirit . . ." (I Corinthians 2:12, 13).

The role of the church college

by Myron F. WICKE

Director, Department of Secondary and Higher Education, Board of Education of The Methodist Church, Nashville, Tennessee.

NEARLY EVERY AMERICAN knows that the Protestant church was the nation's first schoolmaster. When elementary and secondary schools were needed along the moving frontier, it was usually the church which supplied them first. As public education grew stronger on these levels, the church placed more emphasis upon colleges and universities, although even today there are numerous church-related elementary and secondary schools. Even as they built colleges and universities, Protestants stood firm in their support of public education, and do so today.

Of the first 118 institutions of higher education now existing in the United States, 104 were founded by Protestant churches. Of 182 institutions founded before the Civil War and still continuing, 163 are church colleges, 17 state, and two municipal. About two-thirds of all colleges and universities in existence today were founded by church groups. This is a line of splendor of which every churchman may be justly proud.

Why were church colleges founded?

Why did the church find it desirable to invest so heavily in education? Why is the church now determined on nearly all fronts to strengthen these investments even in a day of expanding public education? The answer is vividly suggested in the following call to prayer well known to an earlier generation, a prayer which is said to have deeply influenced the work of the great John R. Mott:

We should pray for the colleges because in so doing we pray for everything else. In the present members of our colleges we have the future teachers and rulers of our nation—the professional men and women of influence of the coming generation—the rising hope of our

country, the Church, and the world. In praying for them, therefore, we pray for our country in its magistrates, for the Church in its missionaries, for every good cause in future agents and representatives, for all the streams of influence in their foundation and their source.¹

Church colleges have always required the sacrificial support of those who believed in them. In 1914 Asa Candler, a leading Methodist layman of Georgia, announced to the annual conference a gift of one million dollars to move Emory from Oxford to Atlanta, where he thought the university would have a greater field of service. The gift was multiplied as the years went on. In the transmission of his proposal to the annual conference, Mr. Candler wrote:

I am profoundly impressed that what our country needs is not more secularized education, but more of the education that is fundamentally and intentionally religious. . . . Hence, I desire that whatever I am able to invest in the work of education shall be ministered by the church with a definite and continuous purpose.

Does a church college mean sectarianism? Far from it. A reading of the charters of American colleges will reveal that only rarely were sectarian tests allowed as admission requirements for students. Those who could profit from a church college were always welcomed to the campus, whether they were of one faith or another, or of none.

What is the key to effectiveness?

The key to the effectiveness of the church college is found in the kind of community it seeks to develop, a community dedicated to the search for truth in an atmosphere of crea-

tive and concerned teachers. The only sound integration of religion and education is in a gifted teacher whose scholarship and life are informed by religious commitment.

The church college is as a rule a relatively small institution, in which the individual student is not secondary but primary. In its limitations as to size and function, the small college exerts its greatest influence and can demonstrate the power of a true academic community. "Big" education finds this more difficult.

The sound church college can offer strong work in religion and philosophy, and it will present opportunities for worship and Christian service. But its chief mark must be in the atmosphere and tone it develops. As a type of the "beloved community" it makes possible an educational experience of incomparable richness and warmth.

Results speak for themselves

What can the church college do in our day? While achievement always falls short of aim, the following are some of its goals:

1. *The church college should so influence the lives of students that they will serve as a leaven for church and society alike.*

Toynbee speaks of the "creative minority" which always yields an influence out of all proportion to its size. This is the function of those who have had the benefits of Christian education. Society cannot do without these people, nor can a church which wishes to serve and build.

How has this actually worked out over the years? Let us take a quick look at the early history of Randolph-Macon College in Virginia. Within twenty-five years of its opening, Randolph-Macon included among its graduates the following:

Ministers	46 Farmers	37
Lawyers	38 Physicians	29
College presidents	7 Merchants or	
College professors	9 business	6
Teachers	37 Engineers	2

These men came to Randolph-Macon from many places, and they settled in many states, so that the blessings of the college were never confined to Virginia alone. The stream poured all across the Southland. At no time in these early years did Randolph-Macon enroll more than 165 students at once; yet how remarkable the results. The story continues in our day.

2. *The church college should supply to the church much of its leadership, both full-time and part-time;*

¹Prayers for Colleges, by W. S. Tyler.

but it will equally train Christian servants for the public schools, other professions, business, and the home.

It was estimated a few years ago that Ohio Wesleyan University at Delaware, Ohio, had supplied more than four hundred men to the mission fields. How great would have been the loss to the church if this institution had not regarded as one of its most important functions the enlistment and education of missionaries!

More of the church's full-time servants now come from public institutions than in earlier times, yet the actual work of church colleges is still astonishing. In a recent comprehensive study of the new ministers entering one of the largest Protestant denominations, it was discovered that 85 per cent had come from church-related and private institutions, and 15 per cent from public colleges and universities.

Every parent can understand the influence of a good teacher. "What you want in the nation, you must put into the schools," someone once said. How true! When a church college trains a teacher it multiplies its strength countless times, for each teacher touches and influences the lives of many students. No profession has a greater opportunity to change the future. But all professions are affected by Christian education.

3. *The church college should help to serve as a measuring rod for other educational institutions in the United States, and will make public education better than it could be alone.*

Church-related and independent institutions help to keep American education free. The danger confronting politically governed educational institutions is always apparent to thinking public educators. They have therefore almost uniformly regarded private education as a chief bulwark of their own freedom. The dangers of losing educational freedom are constant, and remain with us today.

Dr. Raymond Fosdick, then secretary of the Carnegie Foundation, once pointed out that privately controlled colleges are less susceptible than local and state colleges to public pressures which would destroy their nature. He put it thus:

State colleges and universities have frequently been jeopardized by the arbitrary acts of those who have political power. When that time comes, the private institutions must be the counteracting agencies to keep the light of freedom burning. When Governor Talmadge terrorized the University of Georgia it was institutions like Emory University, Agnes Scott College, and Mercer University that maintained in the state the basic decencies of independence. The



College registration day is important for students, as they enroll for courses which will help them develop as leaders for the church as well as for society.

A. Devaney

steady influence of Tulane University in the days of Huey Long in Louisiana cannot be overestimated. When the Board of Regents of Texas recently threatened the integrity of the state institutions, it was Rice Institute and Southern Methodist University that held the banner of free scholarship.²

We must remember two things about this statement: It was written as late as 1947, and four of the six

²From *Who Should Go to College*, by Byron S. Hollinshead, Columbia University Press, New York, 1952, page 96.

independent institutions referred to are church-related. Thus it is clear that the church college has an opportunity and an obligation to serve as a witness to the whole American educational scene. Small or large, these institutions have an influence quite out of proportion to their size and wealth.

Only first-class colleges are useful

The potential benefits from church colleges already intimated do not,



Of 182 institutions of higher education founded in the U.S. before the Civil War and still continuing, 103 are church colleges, 17 state and two municipal.

College of William and Mary, founded 1693
Frederic Lewis

however, come automatically. They are possible only when the institutions are first-class. This does not mean that they must be large or that they must try to do everything. Quite the contrary. The limitations self-imposed upon private colleges represent their greatest strength. They cannot do everything, but when they have adequate resources, they can produce surpassing results.

How strong must an institution be to fulfill its mission? One way of answering this question is in terms of the attractiveness of the college. A church-related college must be of such strength that no churchman—layman or minister—would have the slightest hesitation in enrolling in it his own son or daughter. There may be a good reason why a boy or girl does not attend a church college. A special curriculum not offered at the church college may be needed. But

the reason ought never to be educational inadequacy. *Is the college good enough for the most promising young man or woman?* This is the critical question.

Education of top quality is not inexpensive. It never has been. If we would make our church colleges continuing and vital forces, we must determine to support them sacrificially with our prayers, service, and gifts. Churches of every denomination are showing renewed determination to make their colleges what they must be. In addition to financial support, this is a time for each one to do whatever he can personally. He should above all try to understand the work of the church college and its unparalleled opportunity. He should learn its needs.

Today church colleges live in an atmosphere of open secularism and the materialism which secularism

produces. The task given the church college was never more difficult, but it was never more needed. A leading churchman has put the whole matter in a memorable paragraph:

Church-related education is not always good education. Much of it, however, is *superior* education. It should plan significantly and well, but not necessarily in terms of large physical expansion—remembering, however, that its strength lies neither in smallness as such nor in a monopoly on Christian influences, but rather in its freedom to concentrate on first things and to limit its attention to what it can do superlatively well. Christian higher education need not be on the defensive, because it is a necessity for a Christian society.²

Let us all remember this!

²Bryant Drake in an article "The Church-related College; Peril and Promise," in *The Christian Century*, September 18, 1957.

Who is an educated person?

by Alexander MILLER

Special program in humanities,
Stanford University, Palo Alto, California.

NORMALLY an individual does not ask for education: it is prescribed for him by the community of which he is a member. Society and the church each for itself and in its own way devises the kind of education which will best serve its ends, by producing the kind of person who, on the society's own presuppositions, constitutes some sort of "ideal man." This does not mean that education is designed only to produce conformists; for example, in Anglo-Saxon society there is a strong tradition of social protest. The society knows that it has owed a great debt to reformers in the past, and has no intention of doing without them in the future. So its education insists that the "ideal man" will be critical of established ways and institutions. As for the church, when it is true to itself in its educational practice, it knows that its business is

not to force children into a conventional Christian mold, but to introduce them into the freedom wherewith Christ has made them free.

Because education is a social activity, the raw material of education is history. There has been a fashion in educational theory that denies this; but while it can be denied in theory, it is always true in practice. Our basic notions about the man we are trying to produce are derived from history. To know what man can do we have to ask what man has done; to know what man can be we must begin by noticing what man has been. This reference to history is especially relevant to Christian education, whose basic subject matter is an historic Book and an historic Person.

It is not only that every society derives from history its working idea of what man can be and what man

can do. It is true also that if an individual is to handle himself well and intelligently he must first understand himself. This understanding of the self depends upon our knowing what has gone into us, what has made us the kind of people we are. If I ask you who you are, you instinctively tell me the story of your life, however briefly. You say: "My name is So-and-so, I am the son of I came from such-and-such a place and from such-and-such a school." And this is what I need to know, because it is this story of your life which tells me the kind of person you are likely to be, and which explains to me your intellectual and moral attitudes and loyalties.

Like you, I am what I am by reason of my past. It is impossible for me or anyone else to understand what I am, or why I am what I am, except by knowing my past. Of course my past is a highly complex affair; I have a biological history, an economic, social, and cultural history. Nonetheless, it is that history that makes me what I am, and it is there that I must look for the explanation of my own being.

The point of all this for education is that the educated person is the person who knows himself because he knows his inheritance. If he is an American he knows that he is the product of Greek rationalism, Puritan moralism, bourgeois commercialism, and American nationalism — among

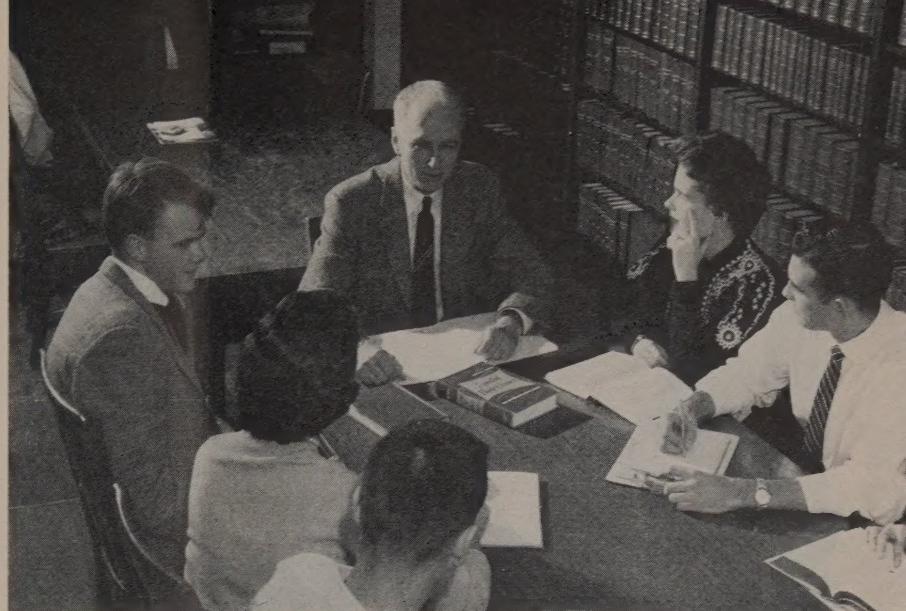
other things. He is different from a person of any other country in all sorts of ways because his history—the story of his life—is different.

Every society cherishes its own inheritance of knowledge and skill and tries to pass it on. That is the basic character of education. This kind of education will go on whether Christians interest themselves in it or not. Christians, however, ought to be profoundly interested in it; for the gifts of mind and the inheritance of knowledge, which, from the human point of view, are resources for individual and social living, are, from the Christian point of view, the good gifts of God. They are greatly to be cherished, eagerly to be appropriated, and diligently to be communicated. The Christian will tend to take a broader view of the function of education than is customary, since he knows of a human kinship wider than any nation, and knows that the wealth of the human inheritance is not stored up in any single tradition.

But even on the broadest view of it, the Christian has to say that education, like patriotism, is not enough. This is true partly because education is a kind of enlarged patriotism. The educated person loves the human inheritance of wisdom as a good citizen loves his country. The trouble is that the human inheritance, like the national inheritance, is a mixed and muddled business. There is enough good in it to make us love it; there is enough evil in it to make it a dubious and dangerous object of our unquestioning loyalty.

Furthermore, if it be even approximately true that the purpose of education is to help us understand ourselves so that we may handle ourselves aright, an education which has history at its heart (as all good education must) will confuse us as much as it enlightens. We shall inevitably find that the mixed-up character of our lives derives precisely from the mixed-up character of our history.

Let me illustrate this from the western tradition, which is the only one that I know from inside. If I want to know what kind of a man I am, I must know this tradition because it made me what I am. But if I want to know what kind of a man I ought to be, I shall find that within the same tradition there are all kinds of notions about that. For example, it is characteristic of the western tradition that it sets much store by knowledge and teaches us to set much store by knowledge. But those of that tradition have had to learn again and again how dangerous is knowledge in



General education can tell us what made us what we are, but not what we ought to be. To Christians, the clue to history is found in the Man Jesus Christ.
Frederic Lewis

the hands of evil men—that evil men, in fact, are most dangerous when they are equipped with knowledge. As with knowledge, so with wealth. In the wisdom of that long tradition men have always known that wealth is deceptive and can be dangerous; but in recent generations a commercial society has set such store by riches that wealth has come to be almost the mark of social success and personal distinction.

An educated person will know much about man and therefore about himself; but no matter how good his education is it cannot unlock for him the final meaning of man's life. For a good education will still leave us with a variety of options, both about what man is and about what he should live for. Is a man a rational creature competent to know the good and to do it when he knows it? Or is he the creature of economic circumstance and of his own greed, so that even his knowledge is dangerous because it becomes an instrument of his greed? Is he a rational son of the rational God, as the Stoics and Confucius believed; or a kind of cosmic disorder, a kind of inflammation on the face of an otherwise healthy nature, as has often been argued? Of man's true dignity, of man's real worth, the best education can tell us nothing with certainty: at best it can help us ask the question, keep our minds open to a variety of answers, and tell us what the possible answers are.

No matter how open is public and general education to the insights of the long tradition, Christian education has a further job to do. A crazy, mixed-up history produces crazy mixed-up kids. For a faith to live by

we need a clue to history which is at the same time a clue to the meaning of our own lives. General education can tell us what makes us tick, but it cannot tell us what time to keep: it can tell us what made us what we are, but it is seriously unreliable about what we ought to be. It has no firm and certain image of the "ideal man," still less any sure prescription for making us that man.

The clue to history which from the Christian point of view makes sense of all history and of our lives is the man Christ Jesus, whom Martin Luther called the *proper Man*, meaning by that the model Man, the authentic image of our true humanity. From the Christian point of view the educated person is the person who knows how to use this clue to unravel the secret of his own life.

Such a person will cherish his own history, but he will cherish also the history of all humanity, the life-story of those who have become kin to him in Christ. He will cherish wholesome learning as a gift of God, yet will know how to carry it with humility, and will always set more store by love than by learning ("the world was saved without a Ph.D.!"). He will cherish the human inheritance because it is his own life-story and that of his myriad brethren, but he will be aware of the evil in it. He will accept no image of the ideal man which is less than the "measure of the stature of the fullness of Christ," and will know that the new man in Christ is created not by the disciplines of education, but by the work of God's love as it moves with renewing and enlivening power in the life of the believing Community.

Who should go to college?

by Marcus J. PRIESTER

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GOING TO COLLEGE has become an accepted part of American culture. Since World War II the boom in college attendance has continued with such vigor that a college education, or at least some specialized educational experience, has become a matter of normal expectancy. Now it is not only the professions and other highly skilled occupations that require education beyond the high school diploma. There is currently a decisive trend in hundreds of other occupations toward making college requirements more and more mandatory, as for office management, personnel work, insurance, advertising, banking, and many kinds of executive positions.

Does this mean that there will continue to be pressure to extend the opportunity of public education to all, two or four years beyond high school?

In all probability, such a trend can be expected. The goal seems to be post-high-school education for all; but how soon such a goal can be achieved is anyone's guess. Therefore the nature of these educational experiences for all remains as a complex problem. No one can say that ways and means have been found to deal adequately with the variety of types of post-high-school education which should be geared to the needs of both persons and society—needs which take into account the interests, abilities, and lifework anticipations of youth.

Needless to say, the question of who should go to college will become increasingly serious for parents, educators, and counselors of youth in church and school. It will be of primary importance to the young people who seek the guidance of these adults.

What, then, are some of the factors involved that will help youth to face the question realistically and helpfully?

The freedom of decision

At the outset, one fact ought to be obvious. No adult, no matter how well-meaning, can make for a young person the decision about going to college. This is a question which he must settle responsibly for himself. Some parents feel impelled to send their children to college (even to a specific college) simply because it is the "thing to do," or because father is an alumnus, or even because the parents themselves are not college graduates and therefore eagerly covet the experience for their sons and daughters. How frustrating it can be when this overt family pressure is exerted without due concern for the abilities and unfolding interests of the children involved! Often this overanxious concern is related to the vocational blueprint which is in the minds of parents, consciously or unconsciously, and which is imposed upon the lives of the children.

However, to point out these dangers of subtle or blatant coercion does not mean that the family and friends should not share in the making of the decision. In any freely made decision, these adults are certainly participants, whether the question concerns going to college or entering some other phase of preparation for a responsible place in the workaday

Some students should take training in specialized schools of nursing, art, or medical technology; others in trade schools, apprenticeships, night schools, or on the job.
A. Devaney



world. Wise parents and friendly counselors of youth create the climate and situation in which the freedom of decision is exercised. Both by their words and by their acts they are teachers. And as such they set the stage for a young person's examination of himself and society, of purpose and motives, of abilities and interests, of work that needs to be done in the world and the capacity to meet responsibly the demands of the present age.

A defined purpose

Within the context of making the decision about going to college, one of the key questions is simply the disturbing little word "why?" Wise counselors will constantly be probing for an answer to that question as they work with young people to guide them in their search for a sound purpose for their higher education. Reasons which are less than the best will be brought to light and exploded. Some students bow too readily to the appeal that college graduates have an average higher earning power in their lifetime than do non-graduates. Future social status, prestige, and the brightening of their own halos of intellect cannot be ends in themselves without yielding emptiness to those students who face a college experience with these as their only answers to the question why.

It takes deep searching to find adequate answers, for it means discovering just who the person really is and what he wants to be, how he wants to grow, what service he can render, and how he can best achieve the maximum development of his capabilities to render that service. Parents, pastors, teachers, and counselors of youth are midwives to the birth of purposeful decision, helping to clarify the values that may be achieved through advanced education.

A plea for realism

Church and school counselors need first of all to remove from their own eyes and from the eyes of youth the rose-colored glasses that have so long done a disservice to the making of an honest decision about going to college. Valuable as a college experience may be for many students, it is not the prescription which can be handed out to everyone. When all the factors related to a person's needs, ambitions, and capabilities have been taken into account, they may suggest that he should seriously consider some other type of advanced education.

Some students should find their



Technical schools should not be considered lesser avenues than liberal arts colleges for the development of the person and his usefulness in the world.
Bahnsen from Monkmyer

places in specialized schools of nursing, art, or medical technology; others in trade schools, apprenticeships, night schools, directed study, or on-the-job training. These are not in any sense to be held as lesser avenues for the growth and development of the person and his usefulness in the world. Because of the church's historic stake in the development of liberal arts colleges, it has been too easy for the church itself to make the mistake of overemphasizing the need to have everyone engage in the liberal arts experience, thus tending to create an attitude of superiority over the technical and trade schools.

Another question must be faced realistically by both counselors and those whom they seek to guide. Does the young person have the intellectual capacity to do the academic work which will be required of him in college? Is he interested in academic pursuits? Will a college education contribute to the development of his deepest interests?

At the same time, it must be remembered that there are thousands of young men and women who have the capacity for and interest in liberal education or other advanced study, but who never find their way into any institutions of higher learning. Sometimes this is because of financial problems, for lack of sound encouragement, for want of a defined purpose in life, or because the man or woman chooses to find a job and get married. Others are diverted by any of a multitude of other reasons.

According to the National Manpower Council, of all those who have scored on intelligence tests as belonging to the upper six per cent of the population, less than half graduate from college.

Another fact to be reckoned with by our young people and those who guide them is the keen competition for talent which is becoming increasingly apparent and which will soon reach even into the early high school years. The present group of juniors and seniors in high school is the smallest age-group in our population. Yet they represent the most sought-after group. In the near future, if not at the present time, these young people will be bombarded with all kinds of attractive offers which will exert a terrific pressure on them while they make their vocational decisions and their selection of advanced education. Counselors will need to help them to decide honestly what decisions are best for them, in the light of their purposes in life.

Vocational decision and pastoral care

As part of their pastoral care, ministers and advisers of youth can engage in conversation with youth and their parents concerning the Christian basis of vocational decisions. They have a golden opportunity to work closely with school guidance personnel in shepherding the self-evaluation of the person and enlarging his understanding of the areas of work to which he may give himself.

The church will be sensitive to the financial needs of students and, with the school, keep alert to possibilities of scholarships from the church, the college, or community agencies. Those young people who cannot go on to advanced education especially need the warm counsel of the concerned community.

The church in its ministry of pastoral care has both opportunity and responsibility in helping parents and youth face the vocational questions

and plan for advanced education. This may be one of the most neglected areas of pastoral counseling and pastoral care.

One pastor arranges informal conversations with each junior and senior in high school, to deal specifically with the question of the person and his decision-making relative to his lifework and education. The pastor expresses the interest of the Christian community in what the young person does with his life, and is will-

ing to be of whatever help he can. He does not claim to have all the answers to the particular vocational dilemma, nor does he have all the occupational information necessary at his finger tips. But he can help to isolate the real questions and to point to sources of information and counsel. In this way he can help the Christian young person to understand himself and the dynamic age in which he lives as he seeks to respond to God's will for his life.

How to select a college

by W. Max WISE

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HIGH SCHOOL STUDENTS of today are greatly concerned as to whether they can gain admission to college. This has previously been a matter of some importance to high school students, but the present situation is marked by a kind of desperation which makes difficult the calm and considered exploration that is necessary if the student is to select the college that is best for him. The public recognition that the crowding of elementary and high schools is about to be transferred to the colleges as those in the "population bulge" grow older is, of course, the principal reason for the current reaction.

While overcrowding will continue for the next ten or fifteen years, careful study of the enrollments of colleges reveals that the crowding is most serious in a few institutions. It is the "prestige" colleges that are most affected by the clamor for admission. Yet there is no substantial evidence that these are the only colleges that can serve students well.

There are more than 1,900 colleges and universities listed in the directory published by the U. S. Department of Health, Education, and Welfare. More

than 1,300 of these are accredited by the regional associations of colleges and secondary schools as having met the minimum standards set up by these groups.

Several sources of information about colleges and universities are available and provide the prospective college student with valuation information. One of the most helpful reference books is *American Universities and Colleges*.¹ It lists sixteen items of information about each accredited college, including general information about the institution, its requirements for admission for degrees, the training of its faculties, distinctive educational projects, its enrollment, its library facilities, its resources for student aid, and a brief description of its physical plant. For the high school student who has considered only one college, the items listed above will provide leads for his further exploration.

The selection of a college by a high school student involves the question,

"How shall I choose the college which will be best for me?" The wording of the question deserves some attention. Notice that it is not, "What is the best college?" There are added the qualifying words, "for me." The addition of the personal pronoun changes the nature of the search for a college since it implies that the student must take at least two factors into account: (1) What purposes of my own can a college help me fulfill? and (2) What combination of opportunities made available by a college can be of the most help to me?

Both questions emphasize the fact that the personal motivation and characteristics of the student determine the meaning of a college education. A college can not really "educate" the student; he must do this for himself.

College a place for self-education

In reality, a college can provide only an atmosphere, a faculty, laboratories, a library, and fellow students who will stimulate the processes by which each individual develops his own education. The student, then, must examine the quality of the company of persons and of the ideas to be found in a given college.

No precise method of measuring or judging the effect which a college will have upon the student as he struggles for his own education has been devised. The decision in favor of one college always involves the risk of error. For the person who senses the full dimensions of education, the search for the best college for him is an inseparable part of his thrust toward understanding and his growing comprehension of the nature of the world in which he lives. He will recognize that education is a personal odyssey which begins with birth and ends with death, with few definite landmarks or measures of success.

¹Edited by Mary Irwin. Published by the American Council on Education, Washington, D.C. 7th edition, 1956, \$12.00.

Recent developments in higher education have greatly increased the flexibility with which one may plan his education beyond high school. Until recently, delay in beginning college studies or interruption of them was a serious bar to successful completion of undergraduate study. Today a majority of college students are pursuing their studies on a part-time basis or have resumed college work after an interruption of employment or military service. Colleges have become accustomed to the fact that most students will not enter college and continue without interruption until graduation. They have made provisions for students who wish to transfer from other institutions, or who wish to interrupt their college work and resume it at a later time.

The presence of large numbers of students who are over twenty-five years of age and the provision in several colleges for special housing for married students are indications of the new conditions which prevail in institutions of higher education.

There are few valid reasons for a high school student to begin college immediately after graduation unless he has a clear purpose which is consistent with the opportunities a college affords. If he has no clear purpose, he should enter a field of work or military service, or pursue his college studies on a part-time basis, rather than plunge immediately into full-time work in a college. The "hysteria-like" atmosphere which prevails in many high schools, as the search for the best college is undertaken during the last year, works to the detriment of both the students and the colleges.

If college work is pursued on a part-time basis it is important that it be on just as high an academic level as full-time college work would be, so that there will be no difficulty in transferring credits.

"Climate" an important dimension

For the student who has a clear sense of the purpose of higher education, the most important dimension to look for in a college can best be described as its "climate." The "climate" of a college is composed of several factors, not readily analyzed, but which can be sensed by the observant person. In general, the "climate" consists of those prevailing ideas and moods which shape the interest of the student body and the faculty toward their work.

Space allows the discussion here of only two factors which are part of the "climate" of a college: the seriousness with which the academic endeavor is viewed, and the degree of freedom accorded students.

1. It requires little sophistication to visit a campus and secure some estimate of how seriously the faculty and the students view the academic endeavor. The provision for adequate library space, the encouragement of students in classrooms to explore ideas in discussion and inquiry, the provision in student residences for adequate study facilities, and the relative importance which the administrative officers of the college place on academic endeavors in comparison with athletic events, are factors which can be observed and which provide rough indications of one aspect of the "climate" of the college.

2. The amount of freedom which is accorded students in colleges varies widely and can be estimated by visits to the campuses. In some colleges roll is taken at every class meeting; student assignments are prescribed and usually confined to a single textbook; tests consist of repetition of the instructor's point of view in proper form; and controversial or unpopular ideas are avoided. All of these suggest that such a college is committed to a high degree of order.

Other colleges place more responsibility on the student for class attendance. They encourage students to explore books outside the prescribed reading list. They provide for the discussion of controversial material and interesting ideas by inviting

speakers to the campus and by providing for public forums on these ideas.

To say that one of these colleges is better than the other is meaningless unless one considers the personal factor of the student. For some young persons one type of college, one degree of freedom, is better. For some it is preferable to attend a college in which freedom and controversy are kept at a minimum. For others, the free and full exploration of ideas and a high degree of responsibility placed on the student serve best.

The study of printed materials by the college will prove of limited use. The catalog will, of course, describe the courses which the college offers and the requirements for admission and graduation.

The most effective way to assess the climate of a college is for the individual to visit, attend a few classes, talk with several students and faculty members, and see the physical facilities of the college. These will provide the leads to be followed by the student as he assesses the possible usefulness of the college to him.

If personal visitation to the campus is not possible, the student might well consider whether he could talk with several graduates of the institution and with his high school adviser, who may very well know some of the qualities which the college possesses, and with his minister or director of religious education and his youth adviser.



The selection of a college depends on the kind of person a youth has grown to be in his home and what purposes of his own a college can help him to fulfill.



Parents are uneasy when their child crosses the threshold into college. He will change, but not so much as they fear or as the professors hope.

A. Devaney

First, they would do well to understand that whatever faith the freshman brings to college is bound to be oversimplified, unreflective, and somewhat fragile. The young person simply has not lived enough to test it. The searching decisions of his life still lie ahead of him, such as in the areas of vocation and marriage. Pain and anxiety have probably been strangers to this protected youngster. Seldom, if ever, has he been pushed to the point of utter inadequacy in his endeavors. Nor has he brushed with the world's need enough to know that simple formulas do not provide the answers to the problems which confront us in society. One wonders if the "riches of Christ" can ever really be appropriated until persons "have come to the end of themselves." Unless his need and God's action are brought together, the student may worship a theoretical deity but not the living God.

Intellectually, too, a freshman's faith is untested by the fire of ideas. It is too easy to say, as some do, "If his faith is real, nothing can touch it," or "If his pre-college church school training was intellectually sound, he'll have no trouble." There is some truth in both of these statements, to be sure. However, they tend to ignore the compelling options to Christian faith which are ably articulated in today's university world. Moral relativism, mechanistic determinism, sophisticated hedonism, and atheistic existentialism are faiths to which countless students are drawn, at least temporarily. As Christians we must confront these intellectual opponents squarely. An increasing number of teachers, chaplains, and pastors on our campuses can do this.

Most of us would not want our offspring to be insulated from the real issues and various faiths of today's world. We would choose such exposure rather than the "protection" granted by the dogmatic college in which students become bigots or frail hothouse plants. The outcome of a student's struggle may well be a "simple faith," but its simplicity is best forged by going through the intellectual arena, not by avoiding it. With this in mind, it should not come as a surprise to find spurts forward, regressions, and steady plateaus in a collegian's understanding of Christian faith.

Christian preparation for college

by Roy W. FAIRCHILD

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IT IS NOT EASY for a parent or teacher of youth to watch the future collegian cross the threshold. The adult suspects, if he does not know, that this new freshman will not be the same person four years from now. There are a few parents and pastors who anxiously hope he will not change at all. One president of a church-related college reports some mothers saying in effect, "Here he is, sir. Take good care of him. Please see that he doesn't get any radical ideas into his head. He's a good boy—keep him that way. We want him back just the way he is."

He will change, but not so much as some professors and fellow students would like, nor so much as some parents fear. How can those who are launching youth into the collegiate orbit prepare them for creative change in the area of faith; for growing up to maturity in Jesus Christ?

Again, although students have been confronted in high school with moral challenges to their faith, these are intensified in college. If a freshman has been Christian by "heritage and inertia" and by virtue of the crowd he has traveled with, he may find himself poverty-stricken in his attempts to defend his moral standards in this new group. To cite one area of conflict, we've failed miserably in the church at the point of giving an adequate interpretation of sex upon which ethical decisions might be made. It is not surprising to any observer of the American campus to find Kinsey-type reports being used to provide "scientific" rationalizations for an accepted group code.

Perhaps most drifting from Christian faith begins with a shift in moral behavior and is later rationalized by the adoption of another "faith" by which one justifies his actions. We have too often ignored the tremendous influence which the college student's age-mates exert in moral decisions. Some investigators say that it may be more important for a student's values to help him decide *with whom he will live on campus* than to help him decide where he will go to school or what he will study.

Second, parents and teachers would do well to note that *whatever Christian faith the freshman brings to college has accompaniments which are not essential to it*. Usually a young person's religious allegiance and personal loyalties get bound up together, and he brings this homogenized "religion" with him to the campus. If a college Bible teacher calls into question what a beloved parent or youth leader has always taught, a student may feel compelled to decide between them, not in terms of the real issues, but on the basis of an emotional attachment. Many a collegian worships the vehicle by which Christianity was brought to him rather than the living God to whom Christ testifies. He may conclude that only groups which use certain words and sing selected songs are "Christian."

Even as the modern missionary must seek to separate the germ of Christian faith from the shell of "western civilization," so the college student must learn that Christian faith is not loyalty to a particular group experience, an attractive leader, middle-class standards, or even to family commitments (from which Jesus said a separation might have to be made). I know of one student whose decision for the ministry was so out of line with his family's business plans for him that the parents accused the chaplain of subverting the student's faith.

In the light of these understandings, how can we guide the students who are headed for college in ever-increasing numbers? First, we must realize that such guidance can start early, long before the high school years. This is not to say that home training and church school classes can guarantee that a young person's college experience will be free of all traces of disillusionment and conflict. Only one who is naive about the nature of the self and the world will believe that we can teach in such a way in those early years that the collegian will simply ease into a mature Christian faith painlessly. As long as Christianity stands in sharp contrast to many prevalent ideas and practices in our world and in ourselves, there will be a struggle. This the young person ought to know.

The problem is not simply one of using an up-to-date church school curriculum which will "harmonize" with what he will learn later. (There is no compelling evidence that exposure to such material will preserve a student's Christian faith.) Rather, the problem is how to keep the child's curiosity and question-asking alive by avoiding "pat" answers and by admitting that we as adults are still seeking to reconcile certain facets of our faith with the world we know. Many parents and teachers feel that they must have "the answer" when young minds begin to inquire. Those brought up on a literalistic view of the Bible are perhaps most tempted to give pat answers. But they are not the only ones. Even a liberal parent or teacher may present clear "answers" at the expense of the facts. I think of the kind of curriculum books which tell nature stories in ways designed to avoid the "tooth and claw" features which children are not spared on TV nor in school books. Walt Disney's *Perri* may come closer to truth than some church school literature.

Likewise, when the life of Jesus is told only in terms of his gentleness and good deeds, it leaves unanswered the question of perceptive youngsters, "Why did they kill him?" Children and young people need honest, searching, yet committed teachers who will take the child's doubts seriously because they have faced their own. Confrontation with folks like these leads a child to be honest and open rather than burdened with guilt about the doubts he entertains. Then he will learn how to think and to say (as Christians must), "I believe; help thou my unbelief."

As children grow through junior high and high school we can instill in them the conviction that all truth is God's truth and that, while we may

not be able to integrate all facts (for they describe different levels of reality), we must keep our eyes open to factual material from whatever source it comes. In the last analysis, facts will be our friends. To be sure, in an academic community there are rival faiths and interpretations of fact which must be understood and debated. Young people confront these, also, before going to college. They should be given all the help we can muster to discover and understand the presuppositions which are buried in these intellectual endeavors. In this effort, books can be of great assistance to us and to young people in high school and beyond.¹

Third, we will recognize that *it is at times of decision that a re-thinking of values often takes place.*² As the collegian struggles to decide what to do and what not to do in the face of all his new campus opportunities, his values are called into focus. When anxieties over friendships, intellectual achievements, vocational direction, and sex crowd in upon him, any faith he has is pulled to the forefront.

If good communication with the family and church has existed, the student's opportunity to witness to his Christian faith at these crucial times is great. In some families deep conversation is unnatural. Sometimes the collegian recalls no talk in his family about ultimate issues and the choices of life, even when death strikes a member of the family.

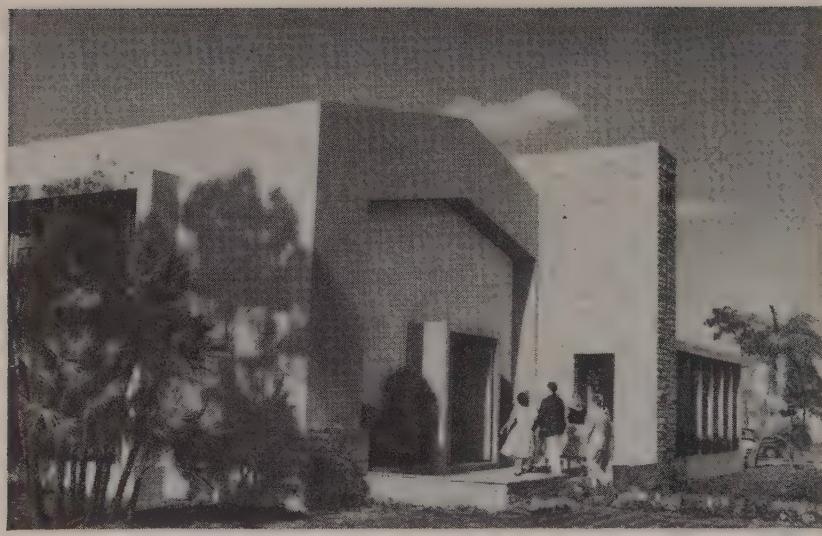
Books are one of the best avenues to significant conversations about religion in the family. If parents and children read together the fine volumes on Christian biography and other Christian literature now available, the way is paved for important discussions which later influence adolescent decisions. Once begun, these talks probably will not be discontinued during college years.

It must be recognized, however, that the average college student does have periods of "emotional coldness" toward his parents in which even the expression of affection toward them is embarrassing to him. But as the student moves into the "no man's land" between what - I - used - to - be and what-I-will-become, he seeks persistently for resources through which to gain a new identity. He may find in

(Continued on page 48)

¹Such as *Modern Rivals to Christian Faith*, by C. Loew. (Westminster, 1956, \$1.00)

²See September 1957 "Freshmen" issue of *Intercollegian* magazine and the book, *Making Ethical Decisions* by Howard Kee. (Westminster, 1957, \$1.00)



The church's ministry on campus

by Donald R. HEIGES

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THE CHURCH is at work in the field of higher education in response to her Lord's command to witness to the gospel "to the end of the earth." Her ministry on campus is an integral part of her mission to make known the gospel of Christ everywhere and to be of loving service to men and women in all walks of life.

The church has a mission *within* the academic community rather than *to* the academic community. The mission is not to stand outside, calling across the moat to those in the ivory towers. Rather is it to stand inside the academic community, inside the walls, and witness within the community's structure and life.

The church's mission must involve the *whole* campus. Gone are the days when we talked of student work and student pastors; now we speak of campus or university work and of campus or university pastors. The church's mission on campus takes within its sweep faculty and staff members as well as members of the student body. Furthermore, within

its orbit of concern are non-Christians as well as Christians.

The church has a mission in all types of institutions of higher learning, and not only in its own schools. It has one mission in the field of higher education—not two. Different types of institutions require different types of strategy, but the basic objective is the same.

The basic objective

In the field of higher education the church's basic objective (within the inclusive mission of witness) is the integration of a person's total experience in terms of the Christian faith, so that the relevance of the Truth of Christ is seen.

Integration in terms of the Christian faith means, in the first place, that the relevance of the Truth of Christ to the entire intellectual enterprise becomes clear. No part of the world of nature or of culture lies outside the realm of Christ, since in him and through him, as St. Paul re-

Christian students need each other. Fellowships of Christian students have arisen on campuses everywhere, often with denominational support and staff.

Westminster Foundation, Miami, Florida

minds us, all creation coheres. Consequently, all the relative truths of nature and of culture can be fully understood only in relation to the Truth.

Integration means, secondly, that the relevance of the Truth of Christ to each academic discipline is seen—be it in history or sociology or art. Although it is correct to say that there is no Christian sociology, sociology can be studied and taught within a Christian frame of reference as well as within a naturalistic frame of reference.

Integration means, in the third place, that the relevance of the Truth of Christ to every aspect of life is understood. His Truth must illuminate and motivate all the activities and relationships of everyday experience, including not only the whole spectrum of extra-curricular campus life but also the whole range of human life from birth to death.

When the church's mission in the academic world is so conceived, the nature of her ministry on campus begins to take on form and direction. Questions of strategy can now be tackled. In the church-related college the church's witness to Christ can be explicit, thoroughgoing, and comprehensive—and unless it is, the church-related college has abandoned its *raison d'être*. By contrast, the church's witness in the private and public schools of a pluralistic culture must usually be implicit, tangential, and partial.

In considering the church's ministry on campus, a distinction must clearly be made between the role of the "natives" and that of the "professionals." The natives are the students, the teachers, the administrators; that is, all those who are *bona fide* members of the academic community. The professionals are the clerical and lay employed staff members assigned to the churches and student centers which surround the campus. Both natives and professionals are members of the community of believers, the body of Christ, but they have different functions.

The role of the natives

Christian witness within the university is the direct responsibility of the natives. Witness must be indigenous. The Truth of Christ can penetrate the curricular and extra-

curricular life of the campus only through those members of the body of Christ who actually inhabit the classrooms, the lecture halls, the laboratories, the libraries, the student unions, the faculty lounges, the athletic fields, the dormitories, the fraternity and sorority houses. Christian professors must teach within the context of their faith. Christian students in their pursuit of truth must do so in the presence of the Truth. Christian administrators must play their roles not only with an eye on their audience ("the constituency"), but with an ear alert to the promptings of the Spirit.

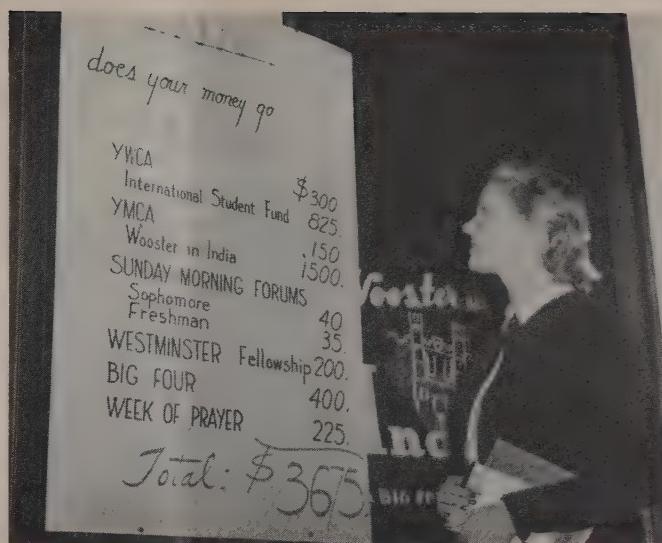
Christian witness in the university is a lonely and usually ineffectual undertaking if carried out in isolation. Christian students need each other, and out of this need *Christian student fellowships* have arisen on campuses everywhere. Within such a fellowship the members can share their concerns as Christians and as students. To realize its highest potential such a fellowship must meet two very basic conditions: (a) it must be of, by, and for students or it will be devoid of the active force born of free and responsible action; and (b) it must be rooted in the total life of the church, rather than exist as a detached and self-sufficient organization, or it will eventually die of spiritual anemia.

Likewise there is a great need for *Christian faculty fellowships* where the members can share their concerns as Christians and as teachers. And if such a fellowship is to realize its highest potential it is essential that the same two conditions be met.

Campus student fellowships and campus faculty fellowships are immeasurably enriched and strengthened as they participate in their respective intercollegiate movements, either on a denominational or on an ecumenical basis. The denominational student movements join hands in the United Student Christian Council, and the denominational faculty programs find common cause in the national Faculty Christian Fellowship. The USCC and FCF are related to the National Council of Churches through the Council's Department of Campus Christian Life. Within this Department there is provision for a fellowship of Christian administrators, but it has not yet come into being.

The role of the professionals

Having recognized that witness within the university is the direct responsibility of Christian students, teachers, and administrators, indi-



Christian witness within the university is the direct responsibility of the Christian students and faculty.

College of Wooster

vidually and collectively, what remains for the professionals to do? What is the proper role of the employed staff, clerical and lay, who are attached to campus-oriented churches and student centers?

The role of the professionals is to support the natives as they play their roles. To borrow a phrase from St. Paul, the task of the professionals is "the equipment of the saints" for the fulfillment of their task in the university (cf. Ephesians 4:12 and 6:15). If so, what is involved in the preparation of indigenous witnesses, the equipment of the saints?

First and foremost is the provision of the ministry of Word and Sacrament, which Protestants generally agree are "the marks of the church." The church meets this responsibility in various ways. At the great majority of schools the ministry of Word and Sacrament is provided through "normal" parish congregations which happen to be located in college towns. Where they have large concentrations of students, some denominations provide this ministry through student congregations or through special congregations whose primary task is to serve the university community, including students, teachers, and administrators. It must be said that considerable difference of judgment exists among the denominations, and even within the denominations, as to the most effective and the most theologically defensible way of providing a ministry of worship at the colleges and universities.

In the second place, there is the ministry of pastoral care. Emphasis is upon the individual believer rather than upon the community of believers. Responsibility for pastoral care belongs, of course, to the church as a whole. Pastoral care should be a mutual concern of all members of

the body of Christ, lay and clerical, for each other. Practically speaking, however, it becomes a special obligation of those who are professionally qualified and ecclesiastically recognized.

Pastoral care has many facets, but with reference to the academic community it involves primarily counseling and calling. Except for college infirmaries and university hospitals, calling upon students is a very difficult and usually a very frustrating experience. Nevertheless, it is an essential and unavoidable responsibility of campus pastors and counselors. Calling is one tangible expression of a fundamental principle of a campus ministry; namely, the church must take the initiative to meet students, teachers, and administrators where they are. The effectiveness of a counseling ministry depends largely upon the seriousness with which this principle is regarded.

The ministry of teaching is the third area of responsibility for the professionals. In the private and public institutions of higher learning, opportunities for students to take credit courses in religion are limited, and in many schools nonexistent. Some of these course offerings are on a high level, and can be recommended without hesitation. Unfortunately, in other instances such courses are taught from irresponsible presuppositions. In any case a major obligation rests with the church itself to provide opportunities for students (and faculty members) to extend and deepen their understanding of the Christian faith and heritage.

Instruction in the Bible, in Christian doctrine and ethics, and in the history and work of the church is carried on in various ways by the denominations. Occasionally campus

(Continued on page 39)

The church near a college

Can serve faculty and students—
if it will take them on their own terms

by Cecil W. LOWER

Department of Pastoral Theology,
McCormick Theological Seminary,
Chicago, Illinois.

HOW DOES the parish church near the campus discharge its responsibility to students and faculty? How do pastors, directors, and officers provide spiritual care and nurture for people who have come into the community to study, teach, or administer in the college or university?

These questions must be faced in an increasing number of parish churches as we move toward an enrollment of 6,000,000 in institutions of higher learning. To date the parish churches adjacent to campuses have not compiled a record of uniform effectiveness. Areas requiring careful thought and planning in each parish are suggested by the characteristics of those congregations which now seem to have the respect and support of students and faculty. A study of the programs and ruling convictions of these churches brings into focus five principles which should shape campus strategy.

First, the interest of the parish in the campus must be grounded in a genuine Christian concern. There is a conspicuous frustration in those parishes which are motivated in their campus outreach by the simple desire to strengthen the church. Some churches welcome students and faculty and delight in their contribution of money and leadership, but chiefly

because they strengthen the organizational life and well-being of those churches by teaching a class or singing in the choir. Most students and faculty members respond with indifference to such a program.

Genuine Christian concern for campus people must be manifest in terms of a realistic and working doctrine of the church, a doctrine which shapes the program and attitude of the parish itself. Students and faculty respond to a church whose primary loyalty is to God and whose concern is for faith and life. In this type of church students and faculty find the Christian nurture they need in achieving their educational goals, and which offers a critique for the refinement of these goals.

The grounding of parish interest in genuine concern for persons requires the congregation to enter into a thoughtful study of the meaning of the church in order to Christianize its own sense of life and mission. Answers worked out by other parishes are valuable as study materials but are no substitute for the process of discovery and planning by the parish itself. A church adjacent to a campus must find the real grounds for its ministry to students and faculty.

Second, leaders in the effective churches perceive distinctive psycho-

EDUCATION AND THE NATIONAL SECURITY

"Education is more crucially important than ever," our Government says, and plans to put four billion dollars into scholarships and grants in four years. The church's interest in education is also more important than ever because technology may be overemphasized.

The church's role in higher education is stressed in this issue of the Journal and its relationship to public education will be discussed next May. Use card facing page 36 to order additional copies of this issue. Reserve copies of public education issue using coupon on page 47.

logical and sociological differences between the "town" and "gown" groups.

Students are not the same as townspeople. They are not like young adults who work in the town. This is the basic fact to be recognized. Students have no roots and but mild interest in the neighborhood. Housing problems, politics, taxes, business index, and rate of birth in this place are secondary interests. Students are away from home. Only at home, if even there, are these matters a point of interest. Most students are unmarried. The dormitory orientation of the campus is different from the family orientation of townspeople. The student looks to fellow students, faculty, and authors and experts known through books and journals for his sanctions. Only in rare cases does a student include townspeople in his peer group.

Faculty members live in a combination of town and gown atmospheres. The faculty member wants to live in a desirable community and thus has interests in the town. But his security, pattern of work, professional standards, and involvements are in an area known as American higher education and currently on a campus which is, sociologically, a community within a community.

One of the productive ventures for relating the church to the campus is that of church leaders giving opportunity to faculty and students, in an informal setting, to analyze and describe the intellectual, emotional, and social "world-view" of the campus itself. In doing this the church ministers to particular people facing particular issues and needing a particular ministry. The distinction between town and gown becomes clear and the parish sees its responsibility for two distinct social groups.

Third, the parish church will not try to propagandize the campus but instead will encourage campus people to make use of those Christian exercises whereby they may discover God's will and purpose for themselves.

Worship, prayer, sacrament, responsible Christian action, and Bible study afford the campus people occasions for inquiry, insight, and commitment. Through them the student may be given the opportunity for resolving personal questions and for achieving competence in Christian living.

In the Christian tradition the churches speak with a unique authority when they bid people use the Christian exercises as a means of finding the resources and will of God for their own lives. The authority is valid, both on biblical grounds and in

its appeal to thoughtful and capable minds.

Fourth, the churches that are doing a good job are ministering to the specific interests and needs of students. The parish church must not only understand the campus world and its approach, but it must also address the gospel to the concerns of people, particularly students.

As for identifying the interests and needs of students, college chaplains and university pastors agree that students generally wrestle with five matters that deserve the church's attention:

1. *Vocational choice and competence.* The man on the campus is confronted by a whole range of questions related to security and personal capacity. The woman student may face an acute problem because our culture does not permit her openly to seek marriage and a career as a housewife, thus forcing her to train for a job which is not of primary interest. Both men and women face a problem of finding self and of training for full selfhood in and out of vocation.

2. *Courtship and meaningful marriage.* Inasmuch as students fall heavily in the eighteen-twenty-four year age range this is one of the top concerns, and the church adjacent to the campus needs to be competent to give counseling.

3. *Social competence and adjustment.* Students are seeking to bring their inter-personal relationships to a point of maturity and refinement. They are undergoing the last major phase of the development of the social-self.

4. *Religious view and support for life.* Here is the age-old basis for campus discussions of God, prayer, soul, and destiny.

5. *Cause or movement in which one can be identified.* Currently there is no one cause. Students search for a meaningful cause to which to give themselves. Their frustration is often evidenced in a hostility to our culture and its institutions.

American culture has patterns and viewpoints which are at variance with Christian views and principles for handling such human concerns. The parish church must help the student see the controversy of Christianity with culture. As a minimum, the parish church will assist the student to view his interests and needs within a Christian framework of faith and life.

Fifth, the organization of students and faculty should be kept simple, sound, and secondary. It is an interesting fact that those parishes which have a meaningful relation with campus personnel are churches which



Courtship and marriage is one of the chief concerns of college students. The church near the campus needs to be competent to give counseling in this field. *Wagner College (Lutheran)*

have a primary interest in program and let organizational structure grow naturally out of the program. Their concern is for establishing vital and living Christian units. Administrative matters come into natural perspective and fit into group life. There is nothing unusual in this finding. Historically, Christian conviction and fellowship have always preceded church organization. There is little reason to believe that a ministry to the campus would be better launched if it started with an organizational chart. Ideas, purpose, and togetherness should precede any formal organizing.

Opportunities for responsible

churchmanship should be offered to students and faculty. These should be within the official ecclesiastical form and system of the parish church's own denominational pattern. The training of churchmen should include familiarity with denominational or parish structure. There is a value for the student and for the church if there can be carry-over of insight from campus experiences to adult days.

These are five major items for local study. In these areas the churches near the campus seem to have found clues for designing a strategy and program for ministering to the campus.



In many colleges fraternities sponsor "help week" programs when prospective members turn out by the hundreds to beautify and clean churches in the area. *Religious News Service*

"Out of sight..."

by Roy J. HENDRICKS

Minister-in-charge, St. James Episcopal Church,
Newark, New Jersey.

IT WAS SAID of third-century followers of Jesus, "Christians help to hold the world together." In a real sense, that is what we have tried to do, as church and pastor, in providing a point of reference and a stabilizing influence for our students while they are in college.

Actually we start helping them prepare for college while they are in junior and senior high school. Through interviews, conferences, discussion groups, and counseling, we survey with our young people their vocational interests and preferences, aptitudes for various kinds for advanced study, and life-work possibilities. By the time they are ready to graduate from high school, the church has become such a part of their life, and they such a part of its life, that everyone feels himself to be a part of a "larger family in God."

In the Chester Hill Methodist Church, Mount Vernon, New York, the Commission on Christian Education conceived the idea of honoring

the high school graduates at a regular church service. "Children's Day" was rechristened "Student Day." The students took a large part in the service, reading Scripture lessons and responsive readings, writing and praying their own prayers, serving as ushers, and singing in the choir. Names of students were listed in full in the church bulletin, as well as the name of the high school from which each was graduating. The church school superintendent presented a gift to each graduate, on behalf of the church: one year, John Baillie's *Diary of Private Prayer*; another year, *The Revised Standard Version New Testament*. At the same service we also honored our college graduates, presenting them with a copy of the church hymnal, inscribed with the name of the student in gold letters on the cover of the book.

During the summer, plans were made for a "going-away party" for the high school graduates, to be held early in the fall, and a committee



The women's societies help students in many ways, such as raising money for students needing financial help.

Clark and Clark

from the ladies' group made contact with a local church on each college campus where a student had enrolled, reporting the interest, talents, abilities, and any special work each student had done in his local church.

The fall meeting was arranged before the freshmen students left for orientation week. It consisted of early Sunday morning communion at eight o'clock, followed by breakfast, which in turn was followed by a discussion group. On the same Sunday, special prayers were offered during the regular church service for the students and for those away from home. (Such prayers may be found in *The Book of Worship*, Cokesbury Press; *Prayers for Services*, by Morgan P. Noyes, published by Scribners; *The Book of Common Prayer*, and in other denominational worship manuals.)

As pastor I also tried to determine the approximate time our students were leaving home for college, and either by note, telephone call, or home visit, expressed to each our best wishes and affectionate regard in Christ.

There were also many occasions and opportunities to consult with, and console, parents. Problems of all kinds reach the parents directly or remotely after their sons and daughters are off to school. Students and parents, usually independently of each other, have at various times asked me to set the other straight, with regard to finances, examinations, grades, fraternities, friends and "steadies," moral problems arising from association with others whose background and training are different or opposed to one's own, problems of drinking, smoking, sex, or use of car.

Several other avenues of contact with our students were kept open. A



While they are still junior highs the church helps youth prepare for college by surveying with them vocational interests and aptitudes for advanced study.

committee regularly sent church bulletins and monthly news letters. In addition to this I tried to keep personal contact through correspondence. Students always expressed appreciation for a personal note from their pastor.

From local newspapers and from parents and friends of students, we found we could often get reports or leads concerning a student's activities and achievements in college, such as scholarships, "making the dean's list," committee appointments, election to an official post, announcement of engagement or wedding, and the like. Such items were always acknowledged in some way.

In another church, First Methodist, Montclair, New Jersey, through a committee of the Women's Society, we arranged a get-together for students at vacation time. During Christmas holidays, students joined in caroling to the sick and shut-in members of the parish and lent a hand in all kinds of volunteer work at the church, from packing gifts for hospital patients, to painting a recreation room for the youth fellowship.

We arranged a special service for the college students the Sunday following Christmas, in which students assisted the minister in the entire service. A theme was chosen for the sermon time, usually concerning problems facing college students, or emphasizing a college student's outlook on perennial problems. Three students gave six- to eight-minute talks as follows: "What I Appreciate about My Home Church;" "How Parents Bring up Their Children, and Vice Versa;" "How My Faith Helps Me to Meet Temptation."

Another year three skeptics shared their viewpoints (and nearly blew the top off the church) discussing "What's Wrong with the Church?" "Can the Church Change Society?" "Will There Ever Be Universal Peace?" The topics were quite formidable for brief talks, but proved stimulating for both the students and the congregation. That day we discovered that, as one student put it, "Some people don't want answers to their problems; they prefer their problems."

At Easter time there was another reunion for the group, including an outdoor sunrise service, early service of Holy Communion and breakfast at the church, followed by a discussion group.

Toward the end of college and afterward there were numerous opportunities for one to work with students as pastor, teacher, counselor, confessor, and friend. Among such occasions are: counseling for marriage, recommending an applicant for work or advanced

study, bridging the gap between civilian life and military service, assisting any who may be going to live away from home, or to travel, work, or study abroad, and help on personal problems of any sort.

The church in which people are baptized, taught, confirmed, married, and ministered to at times of need,

has a unique meaning in their lives, which enters into all future associations with churches. It is therefore important to keep a "live contact" and meaningful relationship with students, not as a special genus of people, but simply as members of "the household of faith." They may be out of sight, but they are still in mind.

Where to get help

Addresses of church boards, agencies, and printed materials on religion in higher education

by Hubert C. NOBLE

General Director, Commission on Higher Education,
National Council of Churches, New York City.

I. Church boards of higher education

For information regarding denominational programs in higher education, colleges, student work, publications, films, etc.:

American Baptist Convention. Ronald V. Wells, 152 Madison Avenue, New York, N.Y.

African Methodist Episcopal Church. S. L. Greene, Jr., 414 Eighth Avenue, S., Nashville, Tenn.

African Methodist Episcopal Zion Church. James W. Eichelberger, 128 East 58th Street, Chicago 37, Ill.

American Evangelical Lutheran Church. Ernest D. Nielson, Grand View College, Des Moines 16, Iowa.

Augustana Evangelical Lutheran Church. Rev. Paul Noreen, 4230 E. First Ave., Denver, Colo.

Church of the Brethren. C. Ernest Davis, 22 South State Street, Elgin, Ill.

Church of God. Adam W. Miller, 1303 East Fifth Street, Anderson, Ind.

Church of the Nazarene. S. T. Ludwig, 2923 Troost Avenue, Kansas City 41, Mo.

Churches of God in North America. Roy Schreiner, 13th Street and Walnut Street, Harrisburg, Pa.

Colored Methodist Episcopal Church. L. Q. Brown, 4043 South Drexel Boulevard, Chicago 15, Ill.

Congregational Christian Churches. Dr. Philip Widenhouse, 287 Fourth Ave., New York 10, N.Y.

Disciples of Christ. Parker Rossman or H. L. Smith, 222 South Downey Avenue, Indianapolis, Ind.

Evangelical Lutheran Church. Rev. Sidney A. Rand, 421 South Fourth Street, Minneapolis 15, Minn.

Evangelical and Reformed Church. Rev. Franklin I. Sheeder, 1505 Race St., Philadelphia, Pa.

Evangelical United Brethren Church. Rev. E. Craig Brandenburg, Knott Building, Dayton 2, Ohio.

Five Years Meeting of Friends. Clyde A. Milner, Guilford College, N.C.

Mennonite Church. Maynard Shelly, 722 Main Street, Newton, Kan.

The Methodist Church. John O. Gross, Post Office Box 871, Nashville 2, Tenn.

Moravian Church in America. B. K. Horne, Linden Hall School for Girls, Lititz, Pa.

National Baptist Convention of America. Henry A. Boyd, 523 Second Avenue, N., Nashville 3, Tenn.

National Baptist Convention, U.S.A. J. H. Jackson, 31st St. & So. Parkway, Chicago, Ill.

National Lutheran Council. Donald R. Heiges, 327 South LaSalle Street, Chicago 4, Ill.

Presbyterian Church in the U. S. Hunter B. Blakely, Eight North Sixth Street, Richmond, Va.

Presbyterian Church in the U. S. A. E. Fay Campbell, 808 Witherspoon Building, Philadelphia 7, Pa.

Protestant Episcopal Church in the U.S.A. Philip Zabriskie, 281 Fourth Avenue, New York 10, N.Y.

Reformed Church in America. Bernard J. Mulder, 156 Fifth Avenue, New York 10, N.Y.

United Lutheran Church in America. Gould Wickey, 2633 16th St. N.W., Washington 9, D.C.

United Presbyterian Church of North America. Lee Edwin Walker, 209 Ninth Street, Pittsburgh 22, Pa.

II. Agencies for resource materials and services

Commission on Higher Education. Hubert C. Noble, 257 Fourth Avenue, New York 10, N.Y.

Committee on Friendly Relations Among Foreign Students. Ruth Purkapple, Program Secretary, 291 Broadway, New York 7, N.Y.

The Danforth Foundation. Kenneth I. Brown, Executive Secretary, and Prentiss L. Pemberton, Associate Director, 835 South Eighth Street, St. Louis, Mo.

Department of Campus Christian Life. David B. Sageser, Executive Director, 257 Fourth Avenue, New York 10, N.Y.

Faculty Christian Fellowship. 257 Fourth Avenue, New York 10, N.Y.

The Edward W. Hazen Foundation. Paul J. Braisted, Executive Director, 400 Prospect Street, New Haven 11, Conn.

The Department of the Ministry. Executive Director, 257 Fourth Avenue, New York 10, N.Y.

National Council on Religion in Higher Education. Richard Gilman, Executive Secretary, 400 Prospect Street, New Haven 11, Conn.

Student Volunteer Movement. Newton Thurber, Executive Secretary, 257 Fourth Avenue, New York 10, N.Y.

United Student Christian Council. Herluf Jensen, Executive Secretary, 257 Fourth Avenue, New York 10, N.Y.

University Christian Mission. L. Paul Jaquith, Director, 257 Fourth Avenue, New York 10, N.Y.

World University Service. W. J. Kitchen, Executive Secretary, 20 West 40th St., New York, N.Y.

National Student Council of the Y.M.C.A. Bruce Maguire, Executive Secretary, 291 Broadway, New York 7, N.Y.

National Student Council of the Y.W.C.A. Edith Lerrigo, Executive Secretary, 600 Lexington Avenue, New York 22, N.Y.

Interseminary Committee. Richard Heaton, Executive Secretary, 257 Fourth Avenue, New York 10, N.Y.



An effective church college is a community dedicated to the search for truth, with teachers whose scholarship and life are informed by religious commitment.
A. Devaney

The Crisis in the University. By Sir Walter Moberly. London: Student Christian Movement Press, 1949. Analysis of the university from a British point of view but applicable to American higher education as well; elaborates a constructive Christian view of the responsibility of higher education in relation to the Christian heritage to meet the needs of the cultural crisis.

The Mind's Adventure. By Howard Lowry. Philadelphia: Westminster Press, 1950. A review of the ideas and influences at "mid-century" which affect the colleges and universities, the religious heritage of American education, and the necessary relationship of religion and liberal education; excellent chapter on this subject; well-written and with keen insight.

What Is a Christian College? Commission on Higher Education, National Council of Churches, 1958. Revision of the Report of a Research-Study Project.

Christian Faith and Higher Education. By Nels F. Ferre. Harper and Brothers, 1954. An interpretation of the relation of Christian faith and higher education by a noted theologian.

The Christian Idea of Education. Edited by Edmund Fuller. Yale University Press, 1957. Addresses on Christian faith and higher education by such outstanding thinkers as Reinhold Niebuhr, William C. Pollard, Courtney Murray, Jacques Maritain.

Toward a Christian Philosophy of Higher Education. Edited by J. P. Von Grueningen, Westminster Press, 1957. Addresses given by Joseph Haratounian, J. Edward Dirks, O. P. Kretzmann, and others at the Jamestown Convocation. *The Christian Scholar in the Age of the Reformation.* By E. Harris Harbison, Scribners, 1956. A beautifully written account of how some of the great Christian scholars related faith and learning.

The Liberal Arts Colleges. By George P. Schmidt. Rutgers University Press, 1957. An interesting outline history of American higher education with a chapter on the founding of church colleges.

PERIODICALS

The Christian Scholar. The Commission on Higher Education, 257 Fourth Avenue, New York 10, N.Y. Quarterly (March, June, September, and December). (J. Edward Dirks, Editor)

The Intercollegian. National Student Y.M.C.A. and Y.W.C.A., 291 Broadway, New York 7, N.Y. Monthly (during academic year) (Edward L. Nestingen and Fern Babcock, Editors)

motive. Board of Education, The Methodist Church, Box 871, Nashville 2, Tenn. *Student World.* World's Student Christian Federation, 13 Rue Calvin, Geneva, Switzerland (also through U.S.C.C., 257 Fourth Avenue, New York 10, N.Y.) Quarterly. Also a bi-monthly Newsletter of the Federation.

NATIONAL CHRISTIAN COLLEGE DAY

April 20, 1958

Suggestions for Pastors, Sunday School Teachers and Youth Leaders for the observance of this Day are available from denominational offices or the Commission on Higher Education of the National Council of Churches.

CONVOCATION OF CHRISTIAN COLLEGES

June 22-26, 1958

Drake University, Des Moines, Iowa. An assembly of the representatives of Christian colleges to discuss the theme, "The Vocation of the Christian College."



A-VS in Christian Education

Prepared by
the Department of Audio-Visual
and Broadcast Education of
the National Council of Churches

Continuing former services of the Visual
Education Fellowship

Current Evaluations (from a nationwide network of inter-denominational committees)

Evaluation "Ratings" and Their Meanings:

HIGHLY RECOMMENDED—superior in virtually every quality; an outstanding contribution to its subject area; will probably remain a "classic" in its field for some time.

RECOMMENDED—generally good to excellent in overall quality and potential contribution to its area; could be used with a minimum of difficulty to the utilization leader.

ACCEPTABLE—average in overall quality and potential; adequate and satisfactory without being especially distinctive.

LIMITED—mediocre in general; could be useful in part, if adapted.

NOT RECOMMENDED—poor in religious educational potential as well as average to poor in technical qualities.

A Birthday Cake for Rima

47-frame sound filmstrip, color, script, 33½ rpm recording. Produced by CROP (Christian Rural Overseas Program), NCCCUSA, 1957. Available from the producer, 117 Lexington Ave., Elkhart, Ind. Sale: \$5.

Young Rima and her family, among the thousands of Arab refugees "living" in Jordan today, are forced to flee their homeland just before this little girl's birthday. Not only is a cake for her impossible at the moment; even the bare necessities for life are in short

supply. As American children learn of these conditions, they and their parents channel their giving to meet these needs through CROP. By the time Rima's next birthday rolls around, her mother is able to bake her long-awaited cake.

Appealing technical qualities enhance the meaningful story-line. Highly recommended for primaries and juniors as a motivational aid, the material should stimulate the desire to share among these ages. The script, simply written and clearly narrated, not only tells its story but also outlines how boys and girls can be of help.

(IV-D; E-4, VI-B-7, IX-D)*

A City Decides

28-minute motion picture, black and white. Produced by Charles Guggenheim & Associates, 1957. Available from Contemporary Films, 13 E. 37th St., New York City, and 614 Davis St., Evanston, Ill. Rental: \$7.50.

Perhaps St. Louis cannot be equated with the "deep South" in terms of school integration and its successful attainment. Yet, until the Supreme Court decision, this city had two "kinds" of students. The school system's program of integration is working, however, and, in this film, is documented through the eyes of a high school teacher. First off, just about every civic and religious group in the city cooperated to prepare the citizens, step by step, for integration. After the schools were integrated, a few difficulties remained. One typically unfortunate incident in a particular school is studied with its backgrounds of tension and unrest as well as its pathways to mutual understanding and appreciation.

Although no single motion picture could tell the entire story, this film treats the subject rather comprehensively and objectively. Since the material will be timely for many years as well, it is highly recommended as an instructional aid and discussion stimulator with senior highs through adults. Sensitive to both sides of the matter, the film offers a positive approach without preaching. Its potential could be utilized in any program or study unit on brotherhood in general.

(VIII-A-5; B-2)*

Dr. Pinel Unchains the Insane

27-minute motion picture, b&w. Produced by CBS-Television, and released by Young America Films, 1956. Available from some local educational film libraries. Rental rates may vary.

From the network's renowned "You Are There" series comes the historical document of one doctor's struggle—150 years ago—on behalf of the mentally ill. His mission was one of convincing

authorities that these people could be treated and cured. The film spares little in visualizing the utter filth and despair of mental institutions prior to Pinel's drive. What is more, as patients are given into his care, they do respond to his gentle care and establish his theory.

Tracing the treatment back to its earliest days with feeling, yet good taste, the film is recommended as an instructional aid and promotional piece with young people through adults. The script is faithful to history and sheds light on the nature of public apathy over the conditions involved, a quality still somewhat prevalent in contemporary America. This educational aspect may well promote further study of the mental health picture today, locally and nationally.

(VI-C-3; VIII-A-3)*

Fate of John The Baptist (The Living Christ series)

30-minute motion picture, color or b&w, guide. Produced by Cathedral Films, 1956. Available from denominational and other local Cathedral film libraries. Rental: \$13 color, \$9 b&w.

Primary attention in this episode is given, as the title suggests, to John's last days as they relate to Jesus' ministry. The Baptist, imprisoned, sends two of his followers to Jesus for some proof of Messiahship. They report that this man must be the one who will come after John. Thus assured, the Baptist faces the events surrounding his execution and charges his followers to become those of Jesus.

As with other films in this series, the material follows the scriptural account quite closely and includes a certain amount of extra-biblical, dramatic filler which should not lessen educational potential. Produced with integrity, it is recommended as an instructional aid and inspirational material with juniors through adults. The manner of John's execution is handled with delicacy; the influence of the Baptist on Jesus is portrayed in a thought-provoking way.

(III-B-1; II-A-3)*

Guidance Story series

Set of six 45-frame filmstrips, color, captions. Produced by Encyclopaedia Britannica Films, Inc., 1956. Available from the producer, Wilmette, Ill., and local EBF dealers. Sale: \$36 set, \$6 each.

New Friends, Good Friends. A new family moves into a neighborhood and the daughter is considered too "different" to be included by the children on the block in their club. One day, a mother takes her daughter—one of the club—to visit the newcomers. Through this bit of personal contact, the new girl becomes known as the real youngster she is, and the barriers of unfriendliness begin to crumble.

One Kind of Bravery. Two boys playing catch accidentally break a window. The one responsible for the wild throw asks his buddy not to tell anyone about it, goes home troubled, finally tells his

*Areas of subject classification as used by the Audio-Visual Resource Guide, inclusive professional reference for 2500 current, church-related A-V materials. A limited number of copies of the 1957 Supplement to the Third Edition are still available at \$3.25 postpaid from the Dept. of A-V and Broadcast Education, NCCCUSA, 257 Fourth Ave., New York 10, N.Y.

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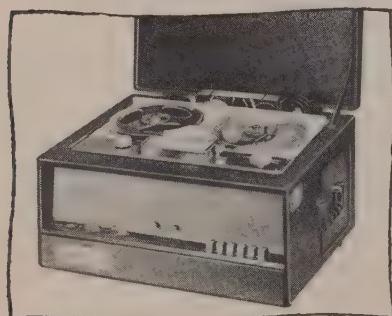
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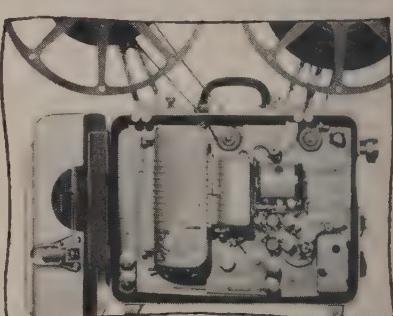
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International Journal of Religious Education

mother as she senses something is wrong and gently brings out the story. She tells her son to go back and admit the accident and she will pay for the damage. He reluctantly sets aside his fears over facing the situation and comes home with an easier feeling. After receiving his mother's commendation for doing the right thing, he asks for some work to do in order to "repay" her for the glass cost.

Playing Fair. A game of jacks between two girls results in the one accusing the other of cheating and threatening to have her put out of their neighborhood club. The accused girl realizes her misdemeanor but cannot say she is sorry. The threat leads her at first to say she is not going to the club's swimming party but she yields to persuasion from other members and does attend. Once there, she learns that they know about the cheating incident but haven't "condemned" her, so she admits the act publicly and says she is sorry. The club members take her at her word and keep her in the club.

Sharing with Others. One boy shows his friends how his trading cards, when placed properly in the spokes of bicycle wheels, will cause the sound of a motor-bike when the bicycle is moving. The others think the idea is tops but when they ask the presenter for a card or two for their own bikes, he refuses to give any away. Though they consider this a bit selfish, they nevertheless include him in a game. Gradually the fun of mutual sharing impresses itself into the boy's mind and he decides to give each of his friends a card.

Sticking to Your Job. As one lad prepares a model airplane for exhibit competition, he is overcome with discouragement from the hard work and slow progress. Just when he is about to give up, his sister happens into the room, admiring his progress, and his parents bolster him with sincere encouragement. He struggles on to the model's completion and with the pride born out of diligent workmanship sees it take its place in the exhibition.

Taking Care of Your Things. A girl, receiving a new coat from her parents, begs to wear it that very day even though the weather is much too warm for such a garment. Finally, her mother permits her to wear it with the condition she must take care of it for they cannot afford another one. The girl goes out, quickly becomes involved in a game of jump-rope, and takes it off. After the game, the girls go off to watch TV and the coat is forgotten until the girl returns home. Remembering it, she dashes out to find the coat, unaware that a playful dog has moved it several yards away under a bush. By the time she locates the new resting-place, she knows she has learned a lesson.

All six filmstrips are technically fine and educationally sound, with a built-in set of follow-up discussion questions at the end of each strip. Recommended as

discussion stimulators with older primaries and juniors, the set should be valuable in units dealing with personal qualities as they bear on social relationships. There need be little difficulty in adapting them to Christian education situations.

(*New Friends, Good Friends: VI-B-1, 4, 5; One Kind of Bravery: VI-B-2, 6; Playing Fair: VI-B-2, 3; Sharing with Others: VI-B-1, 7; Sticking to Your Job: VI-B-6; Taking Care of Your Things: VI-B-6*)*

The Rich Fool

28-minute motion picture, color or b&w. Produced by the Southern Baptist Convention (Broadman Films), 1956. Available from SBC book stores as well as some other denominational film libraries. Rental: \$15 color, \$9 b&w.

A man who has devoted his entire life to his business at the "expense" of his family suddenly finds himself spiritually destitute though materially wealthy. His only son, returned from a year of travel in which to decide on a career, refuses a top job in the firm which would soon lead to its executive position. The young man doesn't wish to sacrifice love and devotion on the "altar" of big business.

Shaken but stubborn, the father turns to his married daughter; wouldn't her husband welcome this made-to-order challenge. No, he wouldn't; she is sure her mate wants to earn his way, and the price he would have to pay in order to maintain his father-in-law's pace is too high. Finally, in a physician's office, the now-crushed fellow receives a diagnosis of his increasingly empty feeling; he is suffering from "spiritual dry-rot."

Without preaching or belaboring its prime point, the film vividly tells its all too true-to-life story. Highly recommended for young people through adults as a discussion stimulator, it could be valuable as a motivational aid as well, and will probably be most effective when used by men's groups. Script, acting, and direction are unusually "underplayed" and bring to life the characters portrayed. This is a material that any adult group, church-related or not, could use with benefit.

(VI-A-4)*

Reason for Being

68-frame sound filmstrip, color, script, 33½ rpm recording. Produced by the Joint Department of Stewardship and Benevolence, NCCCUSA, for sponsoring denominations, 1957. Available from the producer, 257 Fourth Ave., and some denominational stewardship departments. Sale: \$15. Rental: apply to denominational office.

A grandfather seeks to impress upon his young grandson the "reason for (man's) being." He explains life's meaning as growing toward and giving oneself to God. To illustrate his explanation, the gentleman uses a variety of visual materials from seeds to pictures of his own childhood.

Beautifully produced, the material

is recommended as a motivational aid with juniors through adults. Parents' groups, as such, might make especial use of the material as guidance for their own child-rearing. A few isolated frames seem a bit stiff but all technical qualities and overall subject interpretation are otherwise good.

(VI-A-3, 4; VIII-G)*

Living in Bible Days series

Set of five 29-frame filmstrips, color, scripts, guides. Produced by the Society for Visual Education, Inc., 1956. Available from denominational film libraries and other local SVE dealers. Sale: \$25 set, \$6 each.

At Home in Nazareth. Here is a typical day in a first century A. D. Palestinian home. Visualized are the housekeeping methods, mealtime customs, and family-life activities.

Market Day in Galilee. A father and his two sons visit their market place and observe the trading and other commerce as it is carried on.

Sabbath in Capernaum. A number of scriptural passages are related to the religious life and customs of a Jewish family in the first century A. D.

School in Capernaum. A customary day in a synagogue school for boys had its unique qualities. Major emphasis is laid on the school itself, its teachers, curriculum, and equipment.

Trip from Nazareth to Jerusalem. A Jewish family makes this journey for the Passover celebration. As it progresses, the geography and travel conditions in Palestine are visualized.

With one exception, the set is well done and potentially useful. While "Sabbath in Capernaum" is acceptable for older primaries and juniors as an instructional aid and discussion stimulator, the remaining four strips are recommended for the same ages and uses. "Sabbath" unfortunately attempts to pack more information on the Hebrew religion into its length than can be assimilated effectively, and could create confusion over the scriptural passages lifted out of context. The others, however, do an admirable job. Their artwork is rather appealing; the scripts are written simply and suggest careful preparation and factual fidelity, as well. The relative brevity of each material also enhances their educational potential.

(III-A-2)*

Face of the South

29-minute motion picture, color. Produced by the Presbyterian Church USA (Dept. of Social Education) in cooperation with the Southern Regional Council, 1957. Available for sale, from Broadcasting and Film Commission, NCCCUSA, 220 Fifth Ave., New York 1; for rent, from some denominational and local educational film and public libraries. Sale: \$180. Rental: apply.

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George Sinclair Mitchell

NARRATES

FACE OF THE SOUTH

BFC's new sound color film

Oxford University, and in the past an instructor at Columbia University; U. S. Government official in four areas of service; author of three books dealing with economic problems in the South; executive director of the Southern Regional Council; and a native son of Richmond, Virginia, and resident of Atlanta, Georgia. Add these qualifications together and you get a sum of firsthand experience, educated perspective, and ever-contemporary knowledge of America's southern section.

In this film—actually an illustrated conversation—this man presents a studied portrait of his "homeland": its backgrounds, problems, and hopes. Charts, maps, drawings, photos, a variety of visual media, are used to enhance and enrich his oral material.

Here is an excellent assemblage of actual information by an "old-shoe" philosopher who knows his subject. Highly recommended as an instructional aid and discussion stimulator with older senior highs through adults, it deserves a second showing in order to allow its intent to "seep in." The film violates major rule of motion picture making with its single "performer," yet his manner and material are engrossing enough to overcome such a "violation." Viewers should come away with a new appreciation of the South and its troubles today.

(VIII-B-2, 1)*

A Stranger Returns

34-minute motion picture, color. Produced by the Evangelical and Reformed Church (Bureau of A-V Aids), 1955. Available from the producer, 1505 Race St., Philadelphia 2, or 1720 Chouteau Ave., St. Louis 3. Rental: \$12.

After five years in Japan, an American missionary comes home on furlough only to be amazed and disturbed by the

great changes in his home city during his absence. Visiting his home church, he realizes it is in danger of dying because of population changes and community apathy. Other tours take him to a thriving, new suburban church, literally bursting at its seams; several chats with a young friend who isn't sure about a missionary career; family get-togethers in which it is apparent how little his loved ones realize the church's mission; and a restaurant luncheon during which a Negro couple is refused service. Reflecting upon his fresh observations, he is reminded that opportunities for Christian witness are everywhere.

The various dramatic vignettes are quite well done as individual sequences but their grouping together into one film weakens their potential impact and the total presentation. More aspects—each complex in itself—of general social action are treated than can be covered adequately in any one material. Consequently, it is acceptable as a discussion stimulator and motivational aid with young people through adults. Utilization leaders will have to plan its use carefully in order to channel viewers' attention to the real possibilities for Christian education in these areas of "mission philosophy."

(V-C; VI-A-3)*

Souls in Conflict

75-minute motion picture, color. Produced by the Billy Graham Evangelistic Association, 1955. Available from local depositories for World Wide Pictures (write WWP, Box 1055, Sherman Oaks, Calif. for the nearest one). Rental: \$35.

When Billy Graham brought his Crusade to staid London, more than a few were surprised at its successful aspects. This semi-factual, dramatic motion picture traces the thoughts and experiences of three Londoners who at first were quite removed from Christianity and its interpretation in Graham's campaign. The actress daughter of a country vicar, a jet test pilot looking for lasting values, and a factory worker beset by everyday life are portrayed as three diverse individuals affected by the Crusade. Mr. Graham appears in one preaching segment.

Potentially powerful in its value for the more conservative churches, the film is recommended for senior highs through adults in all but the most liberal as an inspirational piece and possible motivational aid. The script's treatment of Christian commitment is handled with general good taste and quiet conviction. Technical qualities are outstanding, though the "acting" of Colleen Townsend Evans and Don Moomaw leaves much to be desired. The dramatic principals, however, are excellently cast and directed in this, a film approaching the finest standards of feature film-making.

(II-D; VI-A-1)*

The Travelin' Man

75-frame sound filmstrip, color, script, guide, 33 1/3 rpm recording. Produced by Church World Service, NCCCUSA, 1955. Available from the producer, 215 Fourth



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Ave., New York 10, as well as denominational film libraries. Sale: \$3.50.

Sammy, principal character of this cartoon strip, travels all over the world in the name of Christ to bring help for those in need. By plane, ship, train, jeep, and donkey he assists with food distribution in Greece after an earthquake, for example, and his other trips take him to Hong Kong, Palestine, India, and Germany—almost every country wherein the church is ministering.

A realistic visual presentation is weakened by "breezy" narration and excessive length for its intended audience. Acceptable for older primaries and juniors as an instructional and promotional material, the piece does present the concrete accomplishments of Christians cooperating through CWS. Artwork is appealing but the narrator seems at times to be "talking down" to the viewers.

(IV-E-3, 4; IX-D)*

Tokens of Love (Our Children series)

15-minute motion picture, color or b&w, guide. Produced by Family Films, 1956. Available from denominational and other local Family Films rental libraries. Rental: \$8 color, \$5 b&w.

The three Thompson children are too busy and hurried as usual, one morning, and give their mother a variety of excuses for not being able to do a few household jobs before going to school. These "chores" are such little things as putting away their night-clothing, straightening their rooms, etc. Coming home early from work that afternoon, Mr. Thompson finds his wife literally worn out from the many "little things." He sends her off to bed and enlists the children's help in getting supper while hinting how they could easily help their mother. They realize their carelessness and, inasmuch as the next day is February 14th, secretly hide little red paper hearts around the house for their parents to find in the morning. Each "token" has written on it a promise to take care of some "little thing" from now on. In appreciation, their mother bakes a special "tokens of love" cake and, around the supper table that night, the family shares a prayer of thankfulness.

The charming story-line is presented with a set of fine technical qualities. Though the valentine theme somewhat limits it to seasonal use, the film is recommended as a discussion stimulator and possible motivation piece with older primaries, juniors, and parents. Family relationships are treated with sensitivity and the forgetfulness of the children is characterized not as a black trait but an all-too-human fault.

(VII-C; VI-B-6)*

What Price Victory

30-minute motion picture, b&w, guide. Produced by Cathedral Films, 1956. Available from some denominational and all other local Cathedral rental libraries. Rental: \$9.

In 1770, when the American colonists sensed the need for their own news-

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er, a publisher named Isaiah Thomas his opportunity to be of service in country's cause and volunteered his energies and presses. His efforts required personal sacrifice, yet exemplified a price that is always necessary for victory in an important "battle." Recommended as an instructional and inspirational piece as well as discussion catalyst with junior highs through its, the film incorporates good script, action, and direction in the telling its ever-contemporary story. Utilization leaders will want to provide viewers with a refresher briefing on the American Revolution before showing so that material will be of maximum educational value.

VIII-C)*

Waste Not, Want Not

3-minute motion picture, b&w. Produced by the CBS Department of Public Affairs, 1956. Available from the Citizen's Committee for the Hoover Report, 441 Lexington Ave., New York 16. Rental: \$1.00.

In visualizing the thrust and major points of the bipartisan, second Hoover Commission's report, the film stresses importance of "better government at better price." It points out the vast resources and property holdings of our government, the consequent burden imposed on the president, and the individual responsibilities of citizens in view of the report.

A forceful presentation of challenging facts, the material is an excellent trait of a democracy studying itself behalf of its people. The documentary stage has been carefully chosen and edited, and it is highly recommended as an instructional aid and discussion catalyst with young people throughout. The various points are well illustrated and integrated into the total scene.

VIII-B-3; C)*

Working Together, the Group Ministry

5-frame sound filmstrip, color, script, 33 1/3 rpm recording. Produced by Methodist Church (TV, Radio, and Film Commission), 1955. Available from Methodist Publishing Houses. Sale: \$11.00; rental: \$2.50.

Rural America has a growing problem in struggling country churches. This material presents a set of proven plans and methods whereby a strong town church and several small, outlying parishes can pool their needs and means in meeting them. The basic problems of ministerial supply and financial support are highlighted.

Though a bit denominational in terminology, the material is highly recommended as an instructional aid with laity and clergy—in areas facing a dilemma. An excellent object lesson, continuity and technical qualities are quite good. The script indicates an awareness of the problems as they exist in reality, and the suggestions offered

for larger churches are sound and practical.

(V-A-2; IV-B-4, 12)*

The News Reel Church World Service Releases Two Materials

"The Long Stride," 30-minute motion picture dealing with refugees around the world, is now in distribution and available from denominational film libraries. Filmed in black-and-white, the material's release date was planned to correlate with "One Great Hour of Sharing," CWS-sponsored relief drive.

"Wait a Minute" is the new 74-frame sound filmstrip (microgroove record)

also released by CWS recently. Intended for children primarily, it is said to be instructive and appealing to older persons, too.

Both materials were produced for CWS by the National Council's Broadcasting and Film Commission.

(Continued on page 44)

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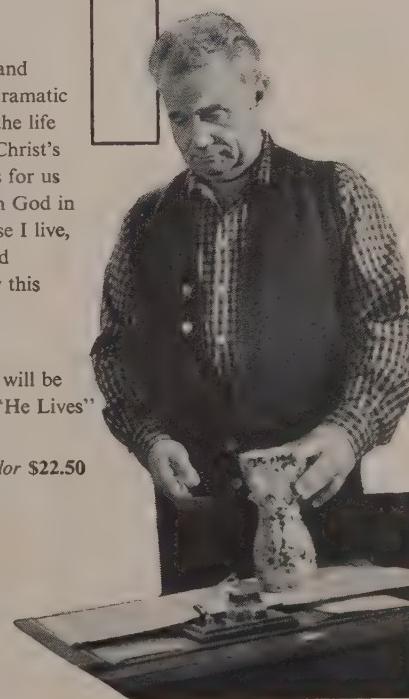
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Worship Resources

for March

Primary Department

by Elizabeth ALLSTROM*

THEME FOR MARCH:
Spring appears on the earth

For the Leader

March, the month of Nature's renewal, offers opportunities hour by hour and day by day for discovering again God's welcome gift of Spring. Around the world these beauties and wonders of new life reappear on the earth, bringing delight to all who find them.

These sessions are prepared to encourage primary boys and girls: to use their seeing eyes and listening ears to find these gifts of Spring; to feel a kinship with children in other lands who also know and rejoice in Spring; to grow in their understanding of dependability in the universe, in nature, and in people.

An appropriate worship setting for each service may be some particular gift of Spring arranged in a striking and unusual way, as sprays of forsythia in hit-and-miss fashion across a dark background curtain, bulbs on a low table in three or four stages of growth, a container holding cocoons on branches.

The suggestions for the first service call for a considerable amount of preparation by the children. One suggested activity is a rhythmic dramatization of a poem (see "Rhythms of things that go on and on"), with possible use of simple costumes. Another is making pictures to illustrate stanzas of a poem (see "Spring through picture stories") and practicing reading the stanzas illustrated. If necessary to allow time for preparation, the service may, of course, be shifted to later in the month, or part of it used at another time. Notice also that the leader is

to make up a poem, using the ideas given by the children.

The songs, poems, and stories referred to are taken from books recommended for use in worship during the year. They were listed in the October services (September 1957 International Journal, page 24) and described in the article, "Resources for Children's Worship" in the October International Journal, page 14. Names of publishers are indicated in footnotes, but the books may be ordered through denominational bookstores.

The verses Genesis 8:22, Song of Solomon 2:11, 12, Psalm 92:4, from the Revised Standard Version Bible, may be written on a large piece of card-board so that they may be read by the children in unison.

The suggested picture used in service 4 is of the Procession into Jerusalem on Palm Sunday. One or more on this subject will be found among the large teaching pictures used with the curriculum materials.

1. Spring appears in songs, pictures and rhythms

SPRING MUSIC AS THE CHILDREN GATHER
LEADER READS:

SPRING

A miracle is happening.
The hill has turned to green,
The trees have leaves a-showing,
The dandelions appear.

The birds their joys are singing
As they play around the tree;
And bees their joys are buzzing
As they buzz around at me.

Oh, a miracle is happening;
The Spring is almost here,
And my heart's with music dancing
For I'm glad that Spring is here.

(Source not located.)

What parts of this poem seem familiar? A sixth grade boy wrote this poem. Here is one called "The Surprise of Spring." (Read from *More Children's Worship in the Church School*,¹ page 198.)

Here are a little girl's thoughts about spring. (Read "Daffodils" by Hilda Conklin, in *More Children's Worship*, pages 200-201.)

What do you know about spring when it comes again? While the music plays, think about your answers. I will write down those you share with me and try to arrange them in poem form. Next week you may hear your spring poem.

Music, followed by the children's answers, which should be recorded and given to the leader.

ALL SING SPRING SONGS:

"They Knew the Green Would Come Again," from *More Children's Worship*, page 237, stanzas 1 and 2.

"Spring Has Now Unwrapped the Flowers"²

¹*More Children's Worship in the Church School*, by Jeanette Perkins Brown, Harper & Bros.

²Words from *More Children's Worship in the Church School*, page 198. Tune, Good King Wenceslas.

SPRING THROUGH PICTURE STORIES:

One child may read aloud the poem "Caterpillar, Caterpillar," from *More Children's Worship*, page 210, while others in the class show in turn the painted illustrations of the verses. Each child may repeat in turn the line of the poem that match his picture. There are eight verses so there will be at least eight illustrations, more if there are more children.

(The paintings have been made in the class session and the "reading" practice prior to sharing them in the service.

ALL SING: "Life Out of Death," from *Children's Worship in the Church School*, page 192, stanzas 2 and 4.

LEADER READS FROM THE BIBLE: Genesis 8:22

"While the earth remains, seed time and harvest, cold and heat, summer and winter, day and night shall not cease (Show verse card and have children read the selection.) Another class is going to share in another way "things that are dependable." Some of these dependable signs are described in the verse you have read.

RHYTHMS OF "THINGS THAT GO ON AND ON"

Part of the class may sing or speak the words of "The Sun is Gone Down" (*Children's Worship*, page 190) while others share a rhythmic dramatization of them which has previously been planned and practiced in the classroom.

The children, listening to the poem and reading phrase by phrase, will have ideas of how to portray the sun "going down" while the moon "comes up," the flower "asleep" then "lifting its head," the shadow of night "running away."

The child's own colored dress or shirt or a colored length of cheesecloth across his shoulder becomes the "costume":

Bright yellow for the sun.

Pale blue with sewed-on silver paper crescents for the moon.

Purple, rose, pink, blue for flowers.

Green for summer.

White for winter.

PRAYER: Use "Spring Litany of Rejoicing" from *More Children's Worship*, pages 202-203.

2. Spring appears in Palestine

MUSIC AS CHILDREN GATHER

LEADER READS FROM THE BIBLE: Song of Solomon 2:11-12

. . . for lo, the winter is past,

the rain is over and gone.

The flowers appear on the earth,

the time of singing has come, . . .

(The children will repeat the verse from the card.)

This old, old song describes some of the spring signs that you suggested for your poem. Six-year-old Tom called this song "God's weather report." Why does this seem a good description?

ALL SING: "Lo, the Winter is Past!"

LEADER READS POEM MADE FROM THE CHILDREN'S IDEAS

LEADER CONTINUES:

Spring is truly a "time of singing."

³*Children's Worship in the Church School* by Jeanette Perkins Brown, Harper & Bros.

⁴There are several musical settings of this verse. One is found in *Hymns for Primary Worship* and another in *Hymns for Junior Worship*, both published by Westminster Press.

year-old Eric told his teacher in: "I want to sing until I am con-ed in my heart." What do you think meant?

SING SPRING SONGS:
ey Knew the Green Would Come
gain"
ring Has Now Unwrapped the
lowers²

TELL THE STORY: "Spring in Bethlehem" boys and girls who lived long ago in Palestine were as eager for spring as you

In Bethlehem, Timothy and his brother Tobias were impatient for winter to be over and gone. All during the winter they, like other village children, had left their small flat-roofed homes. cold winter winds and the cold rain kept them inside.

It was hard to stay inside. There was e to do; each day seemed like all the days. Timothy and Tobias wanted to go outside! They wanted to find their friends, to run and play with them on the many hillsides.

Almost every day Timothy and Tobias asked, "When will the rain be gone?" when will the flowers show again in the hills?" "When will the birds come back?" sometimes Mother answered their questions; sometimes Father answered. says the answer was the same, "Spring is on the way. It will come in its time. I will see!"

Then at last the warm, bright sun led winter into spring, the boys ran in their homes. Together with their friends they laughed and played on the hills and in the fields. They discovered themselves the many signs of spring. almost every night at home Timothy and Tobias told what they had found.

There are new green leaves on the trees!"

And some on the olive trees, too." We saw a mother pig and her little s resting in the sun."

And goats flapping their ears and running after each other up the hill."

Sometimes the boys gathered bright flowers in the fields, blue iris, red, purple, yellow anemones, and at home they put them in a bowl. Sometimes the boys practiced the calls they heard in the bright feathered birds that flew bush to bush busily building nests for their families.

ather told the boys, "Each year I get tired of winter cold and rain. glad when God's world calls out 'It's spring!' Spring has come again!"

When Mother reminded them, "This is f's plan for life; it is the same last year, this year, next year," Timothy and Tobias understood, for now they had been to recognize many of the signs for themselves.

PRAYER

SING PRAYER

Spring appears in Japan

SING AS CHILDREN GATHER

LEADER:

Spring is in the air today.
Springtime joys are showing!" Our spring poem describes some of the joys that are showing. Count them while I read it to you again. Read the poem made from children's

From Pilgrim Primary Teacher, April 1961, by Elizabeth Allstrom. Adapted and used by permission of the Pilgrim Press, Boston.

A SONG FOR PALM SUNDAY

Words by Elizabeth Allstrom
Copyright, Friendship Press

Music by James Danford

Largo

On this glad day in the long a go. They

Je-sus rode on his don-key slow. A Mo-thers and fa-thers gain and a-gain they

fol-lowed a-long And chil-dren wel-come him with their song. sang their song To Je-sus as he rode a-long.

Ho-san-na, Ho-san-na, Bles-sed is he who comes! Ho-

san-na, Ho-san-na, Bles-sed is he who comes!

ideas and connect their responses with the verses below, then read from the Bible Psalm 92: 1, 2, 4.)

ALL SING A SONG FROM THE BIBLE: "Lo, the Winter is Past"³

ALL SING PRAISES:

"Life Out of Death,"³ stanzas 2-4
"A Thank You Song,"³ stanza 2

SHOW VERSE CARD Psalm 92: 4 (Children will read together. Recall Eric's pleasure in singing. Think of children's own reasons for singing for joy today.)

LEADER INTRODUCES AND TELLS STORY:
"Two Bright Eyes," from *The Round Window*⁶

Kenji in Japan found many "Springtime joys" showing. You may want to count them as you hear them in the story. Kenji also sang about them.

CONVERSATION FOLLOWING THE STORY:
(Recall some of Mother's answers to Kenji's questions. Repeat the words of

Kenji's song, both in English and Japanese. Remember that his song is also true in our country, in many countries! And that there are wonders waiting wherever we live, if one will use his two bright eyes to discover them.)

CLOSING PRAYER

4. Spring appears in China

MUSIC AS CHILDREN COME TOGETHER

PRAYER:

O God, the giver of life to every creature, the giver of each season in its turn, As we come into this place of worship we have so many reasons for singing our thanks.

Today, with the cold of winter still in the air, we are thankful for the long ago promise that winter only comes in its turn, then is gone, with warm and sunny spring taking its place.

We are thankful for all that is dependable in the world, dependable laws that keep it orderly, dependable people that keep lives

³The Round Window, by Elizabeth Allstrom. Published by the Friendship Press.

happy and secure.
Without dependableness all would be topsy-turvy and strange indeed.
Help us to understand the rules of this world, our home,
that we always may live in harmony with them. Amen.

ALL SING: "Lo, the Winter is Past"

LEADER:

Each one of you can name many of God's dependable wonders that appear on earth year after year, each in its own time. Story friends in Palestine and Japan have found them in their countries also. There is still another way, in his plan for life, that God shows the importance of dependableness. You may discover it in the story.

TELL THE STORY, "The Three Surprises" from *The Round Window*

PRAYER:

Our Father, God, we understand that dependable people are a part of your plan, people who can be counted on to act in friendly and thoughtful ways. Help us to remember that happy feelings can be passed on from one person to another. We want always to be the one to start them. Amen.

ALL SING: "Spring Has Now Unwrapped the Flowers." Hwei-Lan would have liked this flower song. As we sing it we will remember her flower surprises.

LEADER READS FROM THE BIBLE: Proverbs 19:20. These words written long ago by a very wise person also will help us remember Hwei-Lan. "That which makes a man to be desired is his kindness." You may repeat the words with me.

CLOSING



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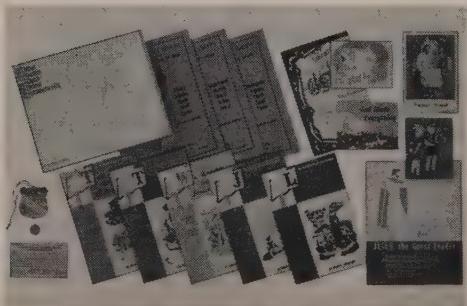
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5. Children sing to Jesus

MEDLEY OF SPRING MUSIC AS CHILDREN GATHER

LEADER:

Come, O come to this quiet place of worship!

Let your voice tell of your joy,
Let your voice sing out your praise,
As you begin this day of gladness.

ALL SING: "Come, O Come, Let Us Worship," printed in the December Journal, page 27.

LEADER: Today, in Christian churches around the world those who love and follow Jesus are remembering the spring day on which people honored him when he was a teacher living on earth. We call this day "Palm Sunday."

SHOW THE PICTURE "Procession into Jerusalem"

What do you see in the picture? Everyone seems happy. It's as though boys and girls, fathers and mothers are waving "thank you" to Jesus.

The children may be remembering the day Jesus kept them with him after one of Jesus' friends tried to push them away. Men and women may be remembering how Jesus made them feel better when they were sick, how he became their friend and never let them forget that God's love was for them.

No wonder they seem happy to be traveling with Jesus on this day!

The story of this day is in the Bible.

TELL THE STORY: "The Children Sing to Jesus"

Once Jesus and some friends were walking to the city of Jerusalem.

Two of the friends hurried ahead of the others.

When they came to the next village they saw a little colt.

"Jesus needs this colt," they told the owner.

The two men took the colt and led it back for Jesus to ride.

"I'll fold my cloak and put it across the colt's back," said one. "The cloak will be soft for Jesus to sit on."

The other said, "I'll spread my cloak on the road to make a soft carpet."

As Jesus rode along, others thought of ways to honor him.

"We'll wave branches for Jesus," the men said. And they cut branches from the trees.

"We'll wave flowers," the children said. And they picked flowers by the roadside.

All along the way the happy crowd joined Jesus and his friends. Some walked in front. Some walked in back.

Soon all the people began to sing. They sang an old, old song.

"Hosanna! Hosanna!"

Blessed be he

Who comes in the name of the Lord!"

The children knew the song. They sang it too. It was their greeting to Jesus as he rode into Jerusalem that day.

The next day in Jerusalem, Jesus went to the Temple. The children found him there. They sang again the old, old song.

People in the Temple were angry. They asked, "Why do these children sing?"

*From *Jesus, Friend and Helper*, by Elizabeth Allstrom. Used by permission of Abingdon Press, Nashville and New York.

Jesus liked the children's song. He liked at them as they sang it.
"Hosanna! Hosanna!
Blessed be he
Who comes in the name of the Lord!"
L SING: "On This Glad Day" (Words and music printed herewith)
AYER:

Our Father, on this glad day, we too, remember Jesus. And we want to honor him today and every day in the ways we understand and know best, by following his example of being a friend, by learning more about his life and teachings, by sharing gifts that other children also may know him. Help us in our trying. Amen.

HYMN:

(Only Psalms were sung in most of the Reformed churches influenced by Calvin. We still use many of these in our hymnals today.) "The Lord's my Shepherd, I'll not want" (Psalm 23)

TALK:

"John and Charles Wesley of England"

There are many other names we should know and for whom we should praise God, of those who started or strengthened Protestant churches. Outstanding in the eighteenth century were the brothers, John and Charles Wesley. They grew up in the Church of England, but for a long time John Wesley felt he was missing something in his religion, although he was very devout. One night in a little chapel he felt his heart "strangely warmed." "I felt I did trust in Christ, Christ alone for salvation . . .," he said.

More and more John Wesley turned to the working people and the poor of England in his ministry, preaching to them early in the morning and late at night when the factories were closed, traveling from place to place and gathering great crowds together in the field and at the crossroads instead of in a church of his own. During his lifetime John Wesley wrote many books, rode 250,000 miles on horseback, and preached over 40,000 sermons.

His younger brother Charles joined in these activities, and together they established the Methodist church, to live "by rule and method." Charles Wesley is especially famous as a hymn writer. He wrote over 6,000 hymns, many of them still used today, such as "Hark! the herald angels sing," "Jesus Christ is risen today," "Love divine, all loves excelling," "Oh, for a thousand tongues to sing," etc. Through his hymns Charles Wesley has taught the Christian faith to thousands of people.¹

POEM:

Charles Wesley sang his songs to God
With the clop-clop-clop of the horse's
feet,
In the slushy mud of the country roads;
And the saddlebags slapped out the beat.

Charles Wesley's heart was broader than
night,
His spirit went high through the nights
and days;
"Oh, for a thousand tongues to sing"—
To sing "my great Redeemer's praise"
...

They gave him a robe and a pulpit
square,
A church that reached up to the skies.
Now a thousand voices sing his songs—
A song that lives and never dies.

Charles Wesley sang his songs for men
With the clop-clop-clop of the horse's
feet,
For men who know no temple or church
But the long and dusty city street.

RAYMOND KRESENSKY²

¹ The story of the Wesleys is told in *John Wesley* by McNeer and Ward, Abingdon Press (for age 9 and up).

² For material about Charles Wesley and his hymns, including a biography, a play, a record, etc., write to *Tidings*, 1908 Grand Avenue, Nashville 5, Tenn.

³ "Poem for Charles Wesley," copyright 1942 by Christian Century Foundation. Reprinted by permission from *The Christian Century* for May 13, 1942.

Junior Department

by Elizabeth Patton MOSS*

THEME FOR MARCH:
"Forward Through the Ages"

or the Leader

The service for the fourth Sunday of month suggests a book report to be given by a junior. If you plan to do this, make the assignment in plenty of time for the junior to be well prepared.

Great Protestant Heroes

ORSHIP CENTER: An open Bible.

MM: "Forward through the ages"

AYER OF CONFESSION IN UNISON:

(Explain that the prayer of confession uniquely a Protestant act of worship. The Roman Catholic Church sins are confessed by individuals to a priest; in Protestant churches, directly to God, an individual at any time or place, as in the following prayer by a congregation in unison. This is part of a rayer of confession which has been used by Protestant churches since the time of the Reformation.)

"Almighty and most merciful Father; we have erred and strayed from thy ways like lost sheep. We have followed much the devices and desires of our own hearts. We have offended against thy holy laws. . . . Spare thou them, O Lord, which confess their faults. Restore them who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen." (From the Book of Common Prayer, 1661)

ALK: "John Calvin of Geneva"
We heard recently something about Martin Luther, the German leader of the Protestant Reformation. People who were convinced that he was right in his religious beliefs broke away from the Catholic Church and started churches of their own. These spread through Germany, Norway, Sweden, and Denmark. They are still known as Lutheran churches. People from those churches later came to our country, and we have many strong Lutheran churches here. About the same time as Luther there were other Reformers—that is, men who wanted to reform or improve the

church. These preachers were establishing Protestant churches in other parts of Europe. Geneva, Switzerland, is a beautiful city on the banks of Lake Geneva. On a hill in the city there still stands a large church where one of these Reformers named John Calvin, used to preach. The city became a great center of Protestant faith.

Calvin had been born in France in 1509. Protestants were not popular there, or in many other places where Catholics were strong, and he fled from France to Geneva. There he found thousands of Protestants, refugees from many lands.

Calvin was a scholar and lawyer as well as a preacher. In Geneva he trained and organized the Protestants, many of whom later returned to their own countries to carry on the Reformation. His influence was especially strong in Holland and Scotland, from where it spread to America.

Calvin once said, "God, in a moment of conversion, made me teachable." And Calvin taught many others. His influence lives on in all the churches which have the Reformed or Presbyterian form of organization.

Calvin was never strong and his work and burdens were tremendous. He lived simply and left an estate of less than \$200. A Pope once said of him, "His secret is his indifference to money." Calvin stressed a knowledge of the Bible for everyone, strict morality and good citizenship, and a church service in which the sermon was the most important part. Calvin requested that his grave be left unmarked, so no one knows where he is buried.

PRAYER:

(Taken from a student's prayer by Calvin)

"O Lord, who art the source of all wisdom and all knowledge, since it is thy pleasure to give me in my youth such an education as will help me to live a holy and a good life, do thou at the same time illuminate my mind so that I may understand the teaching that will be given me; strengthen my memory so that I may retain accurately what I have learned; and fill my heart with the desire to make good progress, that thus I lose not the opportunity of learning what thou dost offer me today . . . and let my sole purpose, O God, be to prepare myself henceforward to serve thee in the vocation to which it shall please thee to call me. Amen."

UNISON SCRIPTURE: Matthew 22: 34-40

A RULE: "Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, as long as ever you can." (John Wesley)

HYMN: One of the hymns of Charles Wesley

2. Nameless Saints

WORSHIP CENTER: An open Bible and above it a large map of the United States, to be marked as each locality is mentioned in the narration.

HYMN: "Forward through the ages"

TALK: "Churches in the American colonies"

America was settled by colonists from both the Roman Catholic Church and the Protestant churches of Europe. It is interesting to remember that Mexico and California were early explored by Franciscans, followers of Francis of Assisi. San Francisco is named for Francis himself. Los Angeles means "the angels." Sacramento means "sacrament." Many other cities in California are named for saints of the Roman Catholic Church such as Santa Clara, San Anselmo, San Jose, etc. On the other hand, many of the New England settlers named their towns from the Old Testament; for instance, Salem, Providence, New Canaan, Mount Hermon, etc.

Rhode Island, the first colony to have complete separation of church and state, was settled by Baptists under Roger Williams. Pennsylvania's founder, William Penn, was a Quaker always friendly and just to the Indians with whom he

made a treaty which was never broken. Its emblem was a belt of wampum showing an Indian and a Quaker clasping hands.

New Jersey and New York were settled mainly by Presbyterians from Holland and Scotland. Maryland began as a Roman Catholic colony but allowed freedom to other religions.

Virginia and other southern colonies were mostly Episcopalian. Captain John Smith, when Jamestown was founded, provided for Church of England services to be conducted from the very beginning. George Washington belonged to this branch of the church. Near his home in Mount Vernon is the church he often attended with the pew marked where he used to sit.

Massachusetts was begun by Congregationalists, Delaware by Lutherans. The Methodists were scattered through all the early settlements.

It has been suggested that we ought to think of all these denominational names as adjectives belonging with the one noun *Christian*. So we ought to think of Episcopalian Christians, Presbyterian Christians, Lutheran Christians, etc.

Perhaps you know something about the beginning of your state, your town, your church, or about the religious faith of your own ancestors. But it is more likely that it is some of "the nameless saints" you have to thank for your home and your church.

Poem: (May be given as a choral reading) "The Nameless Saints"

What was his name? I do not know his name.

I only know he heard God's voice and came.

Brought all he had across the sea
To live and work for God and me;
Felled the ungracious oak;
Dragged from the soil
With horrid toil
The thrice-gnarled roots and stubborn rock;
With plenty piled the haggard mountain-side;
And at the end, without memorial,
died.
No blaring trumpets sounded out his fame,
He lived,—he died,—I do not know his name.

....

And I?
Is there some desert or some pathless sea
Where Thou, good God of angels, wilt send me?

Some oak for me to rend; some sod,
Some rock for me to break;
Some handful of His corn to take
And scatter far afield.
Till it, in turn shall yield
Its hundredfold
Of grains of gold

To feed the waiting children of my God?
Show me the desert, Father, or the sea.

Is it Thine enterprise? Great God, send me.

And though this body lie where ocean rolls,

Count me among all Faithful Souls.

EDWARD EVERETT HALE

PRAYER: (Four lines from the above poem in unison)

"Is there some desert or some pathless sea
Where Thou, Good God of angels, wilt

send me? . . .
Show me the desert, Father, or the Is it Thine enterprise? Great God, s me." Amen.

SCRIPTURE: Some of the nameless pe in the Gospels:

Luke 2: 8—The Shepherds

Matthew 2: 1, 2—The wise men

John 6: 9-12—The boy with the lo and fishes

John 4: 7—The woman by the well

Matthew 19: 16, 21, 22—The rich yo Ruler

Matthew 21: 1-3—The owner of the P Sunday ass

Matthew 26: 17, 18—The owner of Upper Room

John 18: 15, 16—Another "disciple"

Mark 15: 40, 41—Many other women

OFFERTORY HYMN: "Thy work, O G needs many hands"

HYMN: "I sing a song of the saints God" (Words printed in the Decem 1957 International Journal, page 28)

3. Missionary Pioneers

WORSHIP CENTER: A large map of world or a large globe with the wo above it: "Go therefore and m disciples of all nations."

HYMN: "Forward through the ages"

SCRIPTURE IN UNISON: Job 29: 12-16

TALK: "Pioneer Foreign Missionaries

During the last two hundred years history of the church is crowded with the names of missionaries who carried the message of Jesus, and helped to build the church in every land. One of the first missionaries to Africa was Robert Moffat. When he returned to Scotland to speak about his work, listening to him was a young boy employed as a weaver, David Livingstone. He determined to go to Africa when he heard Moffat say, "There is a good road, I don't want the smoke of a thousand villages where the name of Jesus Christ never been heard."

After Livingstone got to Africa there was a time when he was not heard from for two years, so a New York newspaper sent the reporter, Henry Stanley, to look for him. Another time Livingstone received a letter asking, "Have you found a good road to where you are? If so, want to know how to send other men to join you?" He answered, "If you have men who will come only if they know there is a good road, I don't want the I want men who will come if there is no road at all."

After twenty-one years in Africa Livingstone wrote in his diary: "Give me back all its experiences, give its shipwrecks, give me its . . . stings in the face of death, give it surrounded with savages and spears and clubs knocking me to the ground, give it me back and I will still be your missionary."

When he returned to England a people spoke about his hardships and sacrifice, Livingstone replied, "Can this be called a sacrifice which is simply paid back as a small part of a great debt owing to our God which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and the bright hope of glorious destiny hereafter? Away with the word in such a view and with su

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ought! It was emphatically no sacrifice rather it was a privilege. . . . ever made a sacrifice. Of this we ought to talk when we remember the sacrifice which He made who left Father's throne on high to give himself to us."

gain, just before his death, Livingstone wrote these words in his diary, "I am with you always, even unto end of the world." It is the word of gentleman of the most sacred and best honor and there is an end on it." Livingstone is buried in Westminster Abbey beside many other great men. Tombstone, which is level with the earth, is of black marble lettered with "I" and bears these words. "Other than I have which are not of this fold." One of the first missionaries to go out to America was Adoniram Judson, who translated the Bible into the language of Burma. When he was put in prison at one time his wife hid this translation inside a pillow so he could keep under his head day and night. One of the prisoners were suddenly moved, the pillow was thrown out, but a faithful servant rescued it and gave it back to the Judsons later. Mrs. Judson, known as Ann of Ava, prayed before coming from America to Burma, "O Jesus, accept me and I am safe; use me in thy service and I ask no more. I would not lose my portion of the work or the cause of labor; only let me know thy will."

Fidelia Fiske was one of the first unmarried women missionaries to go from America to Iran. The first words she learned in that country were, "Give me your daughters." Then she went from house to house asking for the girls to come to her school. People laughed at her and said, "You might as well try to catch cattle and sheep to read and write. men can't learn!" But she kept on, starting with a few pupils, soon proved that girls could learn! Graduates from her school, in turn, went home to their villages and started dozens of other schools.

ANY: "We thank thee for missionaries"

ISON: "We thank thee, O Lord

IDER: For David Livingstone who said, "I will place no value on anything I have or may possess except in relation to the Kingdom of God."

ISON: "We thank thee, O Lord

IDER: For Adoniram Judson who translated the Bible for Burma, and his wife, Ann, who prayed, "Use me in Thy service and I ask no more."

ISON: "We thank thee, O Lord

IDER: For Fidelia Fiske who learned to say, "Give me your daughters," and who first taught women in Iran to read and write.

ISON: "Use us also in thy service, Lord. Teach us how we may do thy will in all of life. Through Jesus Christ we pray. Amen."

HYMN: "The Son of God goes forth to war" or "O Master Workman of the race"

OFFERTORY HYMN: "We give thee but thine own"

SINGING HYMN OR CHORAL READING: "Now praise we great and famous men." (This selection from Sirach 4:1-15 has been put in verse form and set to music in some hymnals. It

may be read from the RSV Apocrypha.)

4. More Missionary Heroes

WORSHIP CENTER: A world map or globe to show the country mentioned or a missionary map of that particular country.

HYMN: "O Master workman of the race"

SCRIPTURE: Luke 10: 25-37

HYMN OR CHORAL READING: "Now praise we great and famous men" (see above.)

OFFERTORY HYMN: "Bless thou the gifts our hands have brought"

BOOK REPORT: Many juniors are learning in public schools to give book reports about books they read and enjoy. For today let some junior prepare a report on one of the following:

1. A foreign missionary supported by your own denomination, or, if possible, your own congregation or church school. This may be based on material obtained from your board of missions.

2. Since Japan is the foreign country selected by all denominations for study this year, assign the book *Kenji* by Gertrude Jeness Rinden (Friendship Press) for a report.

PRAYER: We thank Thee, O Lord of all the world, for all those who through the centuries have gone as missionaries to carry the gospel of Jesus Christ to other lands.

HYMN: (sung as a prayer-response)
"Now thank we all our God"

PRAYER: We pray that we may learn about the need and think about the need and care about the need for missionaries in all the world today.

HYMN: (sung as a prayer-response)
"Take my life and let it be"

PRAYER: Show us each one, O Lord and Master, how we can do our part in thy kingdom throughout the world.

HYMN: (sung as a prayer-response) "I would be true"

CLOSING HYMN OR CHORAL READING: "O

Christ, forget not them who stand"

5. Palm Sunday

WORSHIP CENTER: Palms and green branches, also flowering branches: willow, myrtle, laurel, flowering almond, quince or apricot, etc.

HYMN: "All glory, laud and honor"⁵

CALL TO WORSHIP: Psalm 24: 7-10

OFFERTORY HYMN: "Praise God from whom all blessings flow"

SCRIPTURE: The first Palm Sunday (in unison or by four groups). After each selection sing in unison the refrain to the hymn "All glory, laud, and honor." Matthew 21: 1-17; Mark 11: 1-10; Luke 19: 37-40; John 12: 12, 13.

MEDITATION FOR PALM SUNDAY:

John's account of Palm Sunday is the only one which specifically mentions that palm branches were carried in the procession. Perhaps branches from other trees were used also, such as willow and myrtle. We read, too, in the New Testament, of sycamore trees and fig and olive trees. Fruit trees may have been in blossom—the pink of apricot and almond and the flame of quince and pomegranate.

Matthew records the words shouted by the crowd as: "Hosanna to the Son of David. Blessed be he who comes in the name of the Lord. Hosanna in the highest." The literal meaning of *Hosanna* is "Save now" or "Help, we pray," although here it seems to mean *praise* or *glory*.

Luke records the words as: "Blessed be the king that cometh in the name of the Lord. Peace in heaven and glory in the highest." These words remind us of the Christmas song of the angels which was written down by Luke also: "Glory to God in the highest and on earth peace, good will toward men."

After he had entered into the city in triumph Jesus went to the Temple and sent away the money-changers and the merchants. He was teaching reverence

⁵A story about this hymn is well told as "A Song for the King" by Elizabeth Whitehouse in *Followers of Jesus*, Westminster Press.

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for the house of prayer. We can please Jesus by always showing reverence for the house of God, for the church, or for any worshiping group.

Matthew tells us that the blind and the lame came to Jesus in the Temple, and he healed them. And Luke adds that he was teaching daily in the Temple. Even on such a great occasion as his triumphal entry into Jerusalem, Jesus was interested in helping all the people he could reach, and he continued his daily task of healing and teaching.

Just as Jesus rode in triumph as a King into the city on Palm Sunday, so he wants to come into our hearts and

minds and lives as the King and Ruler. Long ago the Psalmist wrote: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory will come in." (Psalm 24: 7) Let this be our prayer today:

PRAYER: O King of Glory, we open unto thee the doors and gateways of our lives. Come into our hearts and minds, our homes and schools and friendships, O Lord Jesus, and rule our daily lives. Amen.

HYMN: "Tell me the stories of Jesus" (Close with stanza 3, noting that this stanza applies to Palm Sunday.)

Up the steep hill,—or down the wind ways,—
One or the other every man must go.
He forces no man, each must choose
way,
And as he chooses so the end will be
One went in front to point the Perf
Way,
Who follows fears not where the end
be.

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High W,
And the Low Soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go.

JOHN OXENHAM

PRAYER: Our Father, grant to each of the courage and wisdom and strength to follow Jesus Christ as true disciples even though it leads us to the cross. May we take up our cross and follow him. May we wholeheartedly commit ourselves to him and to his leadership. In the name of Christ I pray. Amen.

CLOSING HYMN:

"Christ of the upward way," by Walt J. Mathams (found in many hymnals)

For the Worship Committee

During the weeks leading up to Easter many churches observe Lent. During these weeks thoughtful Christians seek to follow in the footsteps of Jesus as he turned his face toward Jerusalem and toward the cross which awaited him there. They seek to examine their lives according to his perfect pattern.

These worship services, therefore, have a Lenten theme. They call to mind some of the experiences of Jesus and his disciples on the road that led to Jerusalem, from Christ's transfiguration to his crucifixion and resurrection. They suggest also some of the road blocks that kept others from following in his footsteps. They especially recall experiences in Holy Week and on Good Friday.

1. "He set his face to go to Jerusalem"

CALL TO WORSHIP: Psalm 43:3
OPENING HYMN: "O young and fearless prophet" or "The Son of God goes forth to war."

LENTEN MEDITATION:

PILGRIMS TO THE HOLY HILL

The Jewish people were accustomed to taking pilgrimages on their holy festival days. When the Passover season came, great companies of Jews journeyed by land and by sea to Palestine, and on foot up to their holy city, Jerusalem, to the Temple on Mount Zion. As they journeyed along they sang songs of praise from the Psalms. These pilgrims came from all over the provinces of Judea and Galilee. Many came from across the sea and from across the deserts.

Jesus took several eventful journeys but there was one pilgrimage to Jerusalem he took that did not partake of the festive tone so common to people on pilgrimage. It was the journey Jesus and his disciples took to Jerusalem during the last months of his life on earth. For he was journeying straight into the midst of his enemies who were plotting to put him to death.

The Gospel record says that Jesus "steadfastly set his face to go to Jerusalem" even though he realized that danger, suffering, and death awaited him in the Holy City. He warned his twelve disciples of these threatening dangers but he also said that those who were to be his true disciples must take up their cross and follow him.

While he was on this journey, many people along the road sought to follow him but Jesus turned them back, for they had not really counted the cost of discipleship. Even the disciples, at times, followed him fearfully, for they did not really understand what was to take place. They were also filled with mistaken and false ambitions and expectations. They thought they would soon be elevated to positions as officials in an earthly kingdom Jesus was to establish.

Today, if we are to be true disciples of Jesus we also need to realize what true discipleship means. We need to understand that this is no easy vacation trip we are taking. It is a journey for life that will test the very best that is in us and that will cause us constantly to call on God for strength and help. During this Lenten season, may we begin to learn what it means to follow Christ along the Upward Way that leads to a cross.

POEM: An English poet has described the different kinds of roads people choose to follow in life:
See there!—God's signpost, standing at the ways

Which every man of his free will must go,—

2. Road blocks along the upward road

CALL TO WORSHIP: Psalm 43:3

OPENING HYMN: "O Jesus, I have promised"

LENTEN MEDITATION:

"There are many roadblocks which hinder pilgrims or travelers as they s forth to follow in Christ's footsteps the cross. Engrossment in worldly affairs, selfish ambitions, wealth, anxiety, prejudice, often turn away would-be-disciples. As Jesus steadfastly set his face to go to Jerusalem, there were many who would have liked to follow such a popular leader. But they were hindered in one way or another. Let us hear about some of these people who missed their chance to follow him.

SCRIPTURE (by a leader and several intermediates):

Leader: The disciples themselves failed to catch the spirit of Jesus when they met prejudice and hostility.

First junior high: Luke 10: 51-56

Leader: A young man was so involved with all his material possessions that he missed his chance to follow Jesus.

Second junior high: Luke 9: 57-61
18: 18-30

Leader: Martha in the Bethany home almost missed her chance because of household anxieties.

Third junior high: Luke 10: 38-42

Leader: The Pharisees missed it because of insincerity, a closed mind, and a critical spirit.

Fourth junior high: Luke 11: 37-44

You may wish to add to these four

¹ From "Gentlemen—the King!" by John Oxenham. The Pilgrim Press. Used by permission.

ences several others given by still members of your group, such as envy and lack of faith in God (Luke 22: 22-34); covetousness (Luke 23: 21); carelessness and unfaithfulness (Luke 12: 35-48); too great desire for social position (Luke 14: 1-11); love of money (Luke 16: 10-15).

SING HYMN: Choose from among the following:

"Under the cross of Jesus"
Jesus calls us, o'er the tumult
Who would valiant be?
And on, O King eternal"

PRAYER:
O God and King, we pray thee this day for courage:
rage to be unpopular for the sake of truth and sincerity;
rage to risk our lives in a cause that greater than life;
rage to declare our convictions at whatever cost to ourselves;
rage to trust the truth, even when the battle seems to go against it;
rage to be alone with thee in the light;
rage to admit when we are wrong;
rage to start anew when we have fallen;
rage to do our best and leave the outcome in the hands of God;
rage to walk with Christ along a lonely road;
rage to be a Christian."

OWEN M. GEER

Help along the road

TO WORSHIP: (The same as for the previous services)

SING HYMN: (Select one that suggests the discipline of Christ, such as "O young and fearless prophet")

COMBINED MEDITATION:

When the Hebrew pilgrims made the journey up to Jerusalem they made long hours shorter by traveling in companies, having fellowship with one another. They also sang psalms along the way.

The disciples traveled along the road to Jerusalem they shared one another's company. There were times they spent prayer. And most important of all, they were following their beloved Leader whom they placed their confidence in, too, as we seek to follow Jesus, though the road may sometimes be long and difficult, we may find new strength and encouragement if we are part of a Christian fellowship. We can find in times of prayer help to help us over the rough places.

SCRIPTURE: Psalm 121

YER: (Make up your own or let this be a time for silent prayer)

SING HYMN: (Select one)

PREDICTION:

Holy week

TO WORSHIP: Psalm 122: 1, 2

SING HYMN: Select one from among the following:

"Inside the holy city"
Fit up your heads, ye mighty gates;
Be on, ride on in majesty!"

From Workshop (November 1946). Methodist Publishing House. Used by permission.

or some other appropriate Palm Sunday hymn.

COMBINED LENTEN MEDITATION AND SCRIPTURE:

HOLY WEEK

Leader: Next week is called Holy Week. It is a week when we follow in the footsteps of Jesus through the events which took place in Jerusalem during the last week in our Lord's life. To prepare you for observing Holy Week in a helpful way, let us follow in the Gospels the record of the events which took place on each day of that week.

Sunday. Jesus and his disciples approached the gates of the Holy City. Crowds were there to greet him. Many of these were also pilgrims coming up for the Passover. Jesus entered the city seated on a donkey while people along the roadside called out, "Hosanna, blessed is he who comes in the name of the Lord." As they shouted they also waved palm branches and scattered them along the road for him to ride over. Listen to the account as it is given in one of the Gospels:

Reader: Mark 11: 1-10

Monday. Jesus entered the Temple. He had probably been in the Temple the day before when he entered the city but he did not remain. What he saw there deeply stirred him. When he returned he again observed the trading and bartering going on in his Father's House. He listened to the din and the clatter of voices seeking to drive clever bargains. The traders were selling doves and other animals to be used in the sacrifices and were trading the people's money for

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Temple coins. Back of all this buying and selling there were graft and dishonesty. What Jesus did about this is also told in the Gospels.

Reader: Mark 11: 15-19

Tuesday. Throughout this day of Holy Week Jesus taught in the Temple. His enemies who were there sought to trap him with clever questions but he skillfully evaded their attempts.

The Gospels give accounts of Jesus' teaching in the Temple on this day of Holy Week.

(For this Scripture, one person can be the narrator and read the account, with different ones breaking in with the questions which were asked Jesus, in some

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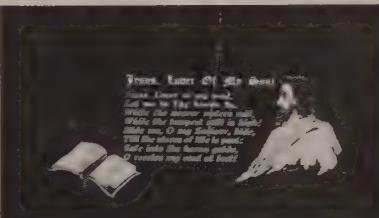
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such way as this:)

Narrator: Mark 11: 27-28a

Questioner: Mark 11: 28b.

Narrator: Mark 11: 29-33; 12: 1-14a

Questioner: Mark 12: 14b-15a

Narrator: Mark 12: 15b-18

Questioner: Mark 12: 28b

Narrator: Mark 12: 29-34

Wednesday. This has been called the Day of Silence in Holy Week. There is no record of any event that took place on this day. All we know is that he probably spent this day in the Bethany home among friends. We are sure Jesus must have spent most of this day in prayer, gaining strength for the coming hours of trial and suffering. Shall we not spend a moment or two in silent prayer at this time.

SILENT PRAYER AND MEDITATION

Thursday. On this day of Holy Week along toward evening, Jesus and his disciples returned to the city. They found their way to an upper room in the house of a friend where they observed the Passover meal as a family. It was while they were gathered around the table for this occasion that Jesus passed to them the bread and the wine, instituting what we now call the Lord's Supper, a sacrament in which we remember Christ's death and sacrifice of himself for us and for the world. Let us read this account from one of the Gospels and from one of Paul's Letters.

Reader: Mark 14: 17-26; 1 Corinthians 11: 23-26

HYMN: Select one of your favorite and familiar communion hymns, such as, "Bread of the world in mercy broken," or "Break thou the bread of life."

Leader: From the Upper Room, Jesus and his disciples, after they had sung a hymn, went out into the Garden of Gethsemane. But before this, one of them, Judas, had slipped out into the night to betray him to his enemies. Jesus prayed earnestly in the Garden but the three he had asked to watch with him grew weary and fell asleep. Then the soldiers broke in, with Judas, who pointed Jesus out to them with a kiss. In this way Jesus was

arrested and led before the officials for trial.

PRAYER:

Our Father, may we, during these days leading up to Holy Week and during Holy Week itself follow in the footsteps of Christ. May we give him first place in our hearts. May we open the gates of our lives to his influence. May we let him clean out from the Temple of our lives all that would be displeasing to the Father so that we may worship him in Spirit and in truth. May we be responsive to his Spirit so that he may teach us the truth about God and life. May we enter into fellowship with him as we go to the Lord's Table at this sacred time of the year. May we never deny our Lord, nor betray him. In his name we pray. Amen.

CLOSING HYMN: "Beneath the cross of Jesus" or "Are ye able, said the Master."

5. Following Christ to the cross

CALL TO WORSHIP: Have a solo voice sing softly "Were you there when the crucified my Lord?"

OPENING HYMN: "There is a green hill far away"

SCRIPTURE: Mark 14: 53 through 15: 39 (selected paragraphs) (Select an especially good reader, for this rather long Scripture passage.)

MEDITATION:

From the Garden of Gethsemane Jesus was led by the soldiers into the court for trial. He was turned over to the soldiers for scourging and mocking. Then with a crown of thorns upon his head he was led out before the mob who were clamoring for his crucifixion with the words, "Behold, your King." Finally he was led along the Via Dolorosa, carrying the cross on which he was to be crucified.

When they reached the hill called Golgotha he was nailed to the cross and hung between two thieves. While hanging on the cross he uttered words of prayer and forgiveness. All his disciples except John had forsaken him. Peter had denied him. Judas had betrayed him. Only a few women, including his mother, stood by him. Jesus died on the cross.

His body was taken down and buried in a new tomb. That seemed indeed dark Friday for all those who had placed their hopes in him as their leader. The next day, Saturday, was a sad and tragic day for those who had been his disciple. All hope seemed lost. All was dark despair.

It would have been a sad and tragic ending to great hopes if that had been the end of the story. But it was not the end. A glorious Resurrection and Easter changed a dark and tragic Friday to Good Friday.

CLOSING HYMN: "When I survey the wondrous cross"

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THEME FOR MARCH:
Making Prayer Vital

To the Worship Committee

It is no secret that the Christian's source of strength is a continual prayer life which is developed over the years. But to many people, prayer is frightening. This is especially true to a great many young people, and rightly so, because in prayer we are talking to God. But because the word "talking" is used, it does not mean that prayer has to be said out loud, for there are times, of course, when prayer can be said without words.

In creating the worship services for students of high school age and older, prayer should be an important part. Remember our definition of worship: worship is the response of the individual toward God. If this is true, one of the first ways a person would think of responding to God would be through the medium of prayer. As background to this month's theme, secure a copy of George Buttrick's *Prayer* from your church library, or from the city library, or buy it for your group. This book will help you to see some of the problems as well as point to the answers of the problems involved in prayer, thus creating a situation in which prayer may become a more meaningful experience.

When inexperienced people are asked to pray, they are afraid for two reasons. First, they are afraid that people who hear them pray will look down on them because they don't pray well. This, of course, defeats the purpose of prayer from the very beginning. For prayer is not directed to the people who hear the words that are spoken, but rather to God. But since prayer is public, on occasion, this is not to say that the people who pray should not be concerned about the people for whom they are leading the prayer. How can one person express the concerns of all the people? This, then, could be a real fear if the person who is to pray has not had time to formulate a prayer which would express the cares and concerns of the whole group. To say this is an argument against using spontaneous prayer in public.

But there is a second fear that many people have: this fear is grounded in the fact that a man can talk to the Being who created the heavens and earth, who has made man in his own likeness and con-

tinues to rule over the world. This fear is valid also, but it need not be offensive. For in praying, one of the very first things we do is to express our relationship to God in humble terms. Think about the beginnings of prayer that you know: "Dear God," "Our Father, who art in Heaven, hallowed be thy name," "Almighty God, our Father," "Almighty and Eternal God," "O thou whose faithfulness endures to all generations," "O most gracious God." These are but a few of the ways in which prayers are opened. Each of them has an expression which puts God high above the powers of man. Instead of being a fear which is harmful, this fear is an expression of a truth that needs to be expressed.

Some prayers do not just stop with a single phrase which expresses our humility, but rather go on to express in more detail the ways in which we have not been able to live up to the high calling of God. Here is an example of this type of prayer:

"O Lord, in whose hands are life and death, and by whose power I am given life day by day, look down upon me with tenderness. Forgive me that I have neglected the duty which thou hast assigned to me, and wasted the hours, of which I must give account, without any endeavor to accomplish thy will or to do any good for thee . . ."

Of great meaning to some is the General Confession from the Book of Common Prayer, which expresses in elegant language this same concern.

But if we come before God with this kind of heart, willing to express the faults which our are own, we should not just stop with this thought. Once we have become penitent we should follow with the spirit of submission, surrender, or dedication. When we know that we are not in accord with the life of God, then we should endeavor to do something about it, knowing that we need God's help.

" . . . we thank you for having faith in us to the point that we have responsibilities of making choices. But we are grateful that we do not have to make these decisions out of our own wisdom and strength. We wish to have a consciousness of thy will working in us. Help us to place our lives in proper relationship to thee, in order that thy wisdom and strength may guide us in the ways of thy purpose."

Of course this is not the only subject for prayer. It would be hard to make

categories for all types of prayer. But as a rule one might say that prayer follows the same order as that which we have described earlier as a pattern for worship. It may contain one or all of the following: adoration and praise, confession and penitence, supplication and dedication. (These may be variously called by other titles.) The subjects of prayer determine its content.

For instance, if we are praying a prayer of adoration, the content will be filled with things that describe the goodness, justice, truth, and righteousness of the God which we have experienced.

"We thank thee for the beauty of thy world; for the harmony and music of thy great out-of-doors, for the strength and vision of the hills; for the challenge of the imperfect; for the joy of living and growing. Help us to set ourselves in tune with all thy creation."

Or if we are praying a prayer of supplication, we may be asking something for ourselves, or for others, to the end that God may be glorified.

"Grant, O Lord, we pray thee, that as we seek for truth we may find that the search leads us to thyself. Give us courage to seek honestly and reverence to seek humbly; and when our minds are perplexed and we cannot find thee, give us patience to go on with our daily duties, through Jesus Christ our Lord, Amen."¹

Even as important as the beginning and the body, is the closing part of our prayers. Here, we look to Jesus for an answer. Jesus said, ". . . if you ask anything of the Father, he will give it to you in my name." Moreover, we find Jesus himself closing at least one of his prayers with, "but nevertheless, Father, not my will but thine be done." Out of these short passages we find two principles for the closing of prayer: in the spirit of Christ and in accordance with the will of God. Hear some of the closing phrases that are most common: "Through Jesus Christ, Amen." "For the sake of Jesus Christ, our Lord." "In all things draw us close to the mind of Christ, that we may more fully serve thee." "For thy name's sake." "In Jesus name and for his sake." "In the power of him through whom we do all things, even Jesus Christ our Lord."

But let us further say that prayer is not just one set pattern. That is, there are many different ways that prayer may be expressed. For instance, there is "silent prayer." This is one of the hardest types of prayer, for when man thinks within himself, his thoughts have a way of diverting themselves and before long he is no longer praying to God. (This is why in my own personal devotions I have two periods: in one I talk to God out loud. In the other period I pray the same prayer again, but not out loud, so that I can hear God talking to me.) This is not to say that in periods of devotion

¹Original source not located.

²Adapted from the *Book of Prayer for Students*, SCM Press. Found in *The Student Prayerbook*, Association Press, page 77.

we should not have a period of silent prayer, but rather that this should not be the only prayer.

Some prayer is in the form of songs. We have seen this before as we have built services using prayer hymns instead of prayers, or have used them to lead into prayers. Some prayers are in the form of poems; these too have been used. Yet these are not all the types of prayer.

Some prayer is responsive, being spoken alternately by the leader and the

group or by two sections of the group, the second completing the thought of the first. Often these are called litanies. This type of prayer is extremely meaningful to groups of young people who develop their own prayers of this kind. Here is an example of the litany form:

For the gift of life in this wonderful world; for days of health and for nights of quiet sleep—

We thank thee, our Father.

For the beauty of the year; for the glory of the seasons and the sure and bountiful harvest—

We thank thee, our Father.

For our homes and our friends, for the humble, the faithful and the loving people of the world—

We thank thee, our Father.

For the . . . privilege of sharing what we receive and helping others to obtain their share of thy bounty—

We thank thee, our Father.

For the gladness of life and for the heart's assurance of life eternal in thee, we bless thee and thank thee, O God of our joy. Amen.³

At times prayer is directed. That is, suggestions are made to the worshipers that they may express their own thoughts along a certain line. Once again, this becomes a very hard thing for people to do meaningfully because this prayer is not uttered and requires concentration.

Thus prayers can be spoken, sung, or unexpressed by words, but one must pray. The next question comes, "How do we learn to pray?" We need not feel this question any more out of place than that of Jesus' disciples. Though devout Jews and accustomed to praying, they asked Jesus the same question, "Lord, teach us to pray."

Jesus' answer was contained in what has come to be known as the Lord's prayer. Turn in your Bibles to this prayer: Matthew 6:9-13. Read it again and you will see that it contains every aspect of prayer we have mentioned. There are other sources upon which one might draw for examples of good prayer, remembering that even though prayers from books may be good, unless a prayer speaks your concerns it has no value to you. Practically speaking, if your group has trouble praying extemporaneously, encourage them to write their prayers

and put into their hands such books as *The Student Prayerbook* (Associated Press), *Uncommon Prayers*, by C. Hunt (Seabury Press), and *Youth Adventures with God*, by G. G. Pickens or devotional pamphlets like *Concord and The Upper Room*.

As we develop our services, we will make prayer a more vital experience to our young people. To do this we need once again to develop the services with specific young people in mind. The young people need not necessarily lead the service, but this month they should be given a chance to help in the developmental stages. Because the services are about prayer, this will give you a chance to talk with them about this phase of the Christian life without making them feel ill at ease.

In each of the services, there should be at least one major experience of prayer. Because the experiences of silent and directed prayer are the hardest, we should probably use these in the last two services. In the first services prayers are verbally expressed, using the language of the young people and expressing their thoughts and concerns, which help to lead them to the point where they may be able to pray for themselves. You use a litany for the first time, sure to explain it, before the service begins, as a type of prayer, so that will become more significant to them.

Several orders of service are suggested below, using Scripture and song as a means of preparing the young people for real prayer. You may want to adapt these orders, or you may wish to use the same order each Sunday. Feel free to make any changes needed to increase the meaning of the services for your group.

A worship center will help to prepare the young people for prayer. A picture which is familiar but always meaningful is "Praying Hands," by Albrecht Dürer. Another possibility is a large scroll which has been lettered the Lord's Prayer. Either of these will help the young people focus their minds on prayer. For other centers of attention you may wish to use tableaux of actual people portraying attitudes of prayer. These should be quite simple and fair brief. Just a hint or two: make the clothing passive, the position comfortable, and the person face away from the congregation.

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Service No. 1.

PRELUDE

(Ask the church organist or pianist to help in selecting music to be used for the preludes during the month. Or use selections from the hymn book in the section entitled "Morning Worship," "Evening Worship," or "Praise and Adoration.")

PRAYER from the Old Testament:

Psalm 116:1,2

HYMN: "Father, in thy mysterious presence kneeling"

SCRIPTURE: Matthew 6:5-15

HYMN: "Lord, for tomorrow and its needs"

PAYER:

"O God, the King of men, the Lord of outh, without whom we can do nothing ut with whom we can do anything, help us by thy grace to clean-minded and rue-hearted living, so that when chool is over and our work begun, we oin in the fight for all high and holy things and continue steadfastly in the ame till our life's end. Save us from our asily besetting sins: slothfulness of mind, neglect of soul, indifference to the ights and needs of others. In the hour of bodily desire, when the inner light rows dim and darkness steals across he mind, make us remember those we ove and fix our wills on purity and honor and truth. Help us to fight the good fight and grant us the light and peace of moral victory for our reward. May we rejoice in each day's work and play, revering ourselves, our fellow men, and thee. So may we come to the evening at last, undismayed and undisnored; through Jesus Christ our Lord. Amen."

BENEDICTION: (If your church choir sings a benediction in the morning worship service, this may be sung in unison by the group.)

Service No. 2.**PRELUDE**

HYMN: "While thee I seek, protecting power"

SENTENCES OF WORSHIP: Psalm 96:4, 6, 8, 9

GLORIA PATRIA

SCRIPTURE: Mark 9:14-29

LITANY:

O God, the light of love which shines to us in the giving of your Son, lift us to see your ways, which are purer than ours.

Cleanse us from the thoughts that are evil and the fears that would keep us from you.

Engulf us with your own thought which is strong, pure, and far-seeing. Take away from us all indifference and doubts by a faith which sees thy presence in every act.

We pray for all who have troubles or hard times or are faced with big decisions to make.

Keep them resolute and strong, sustained by thy steadfast love which is ever by our side.

From day to day may we be the ones that spread rays of the light of love. Facing the world of today, may we make no compromise with evil or oppression.

We thank thee that our faith is possible, that your love is sure, because the man, Jesus of Nazareth, has come to show us the truth of your eternal power. Amen.

HYMN TO CLOSE: "I bind my heart this tide"

Service No. 3.**PRELUDE**

INVOCATION: Psalm 141:1-3

HYMN: "O gracious Father of mankind"

LORD'S PRAYER

SCRIPTURE: John 16:16-20, 22-24

HYMN: "Hear us our Father"**DIRECTED PRAYER:**

Leader: Thou who hast made the rocks, make firm our resolutions; the stars, light our thoughts; the flowers, give beauty of holiness; the fields, render our lives fruitful, as we approach thee with reverence and bowed hearts.

(*Short silent pause*)

As we offer our prayer may we remember that the most serviceable prayer is a pure life.

(*Time for silent prayer*)

Help us to join thy forces at work, thereby not losing our day by idleness.

(*Time for silent prayer*)

While we labor to cure the effects of wrong in our town, may we try to find the causes and to cure them as well.

(*Time for silent prayer*)

And may we not be too ready to doubt and sneer away truths of life.

(*Short silent pause*)

O God, who has chosen the weak things to the world to show forth thy wondrous works, work also in us; that our lips may praise thee, our lives bless thee, and our meditations glorify thee. Amen.

HYMN: "Have thine own way"

Service No. 4.**PRELUDE**

INVOCATION: Psalm 19:14

UNISON READING: Philippians 4:4-13

GLORIA PATRIA

HYMN: "God of the strong, God of the weak"

SCRIPTURE: Mark 11:25 and Matthew 18:21-35

SILENT PRAYER

SCRIPTURE: Mark 11:20-24

SILENT PRAYER

HYMN: "Great Master, touch us"

BENEDICTION: Romans 15:5-6

The church's ministry on campus

(Continued from page 15)

pastors are authorized by the college or university to offer courses for credit. Non-credit courses are being taught by staff in an increasing number of student centers. Instruction preparatory to church membership is a regular part of most campus ministries. Teaching also takes place in more informal ways, such as in discussion groups and inquiry hours. The effectiveness of a teaching ministry obviously depends not so much on the forms it takes as upon the qualifications of those who teach. Such qualifications have become more and more important in the denominations' selection of their campus work staff members.

Too often in the past has the mission of the church to the campus been identified with the labors of profes-

sional campus workers, while Christian witness on the campus has been identified with student and faculty fellowships. This is a false dichotomy. Christ claims both the professionals and the natives for his own, and lays upon both his command to witness to the Truth in the college and university world. Within this mission there are leading roles and supporting roles, and they must not be confused, but the *dramatis personae* are all members of the one holy, catholic Church!

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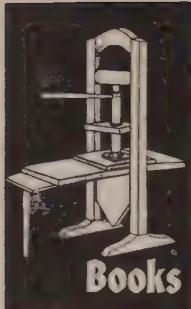
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*From *Prayers for Services*, by Morgan Phelps Noyes and Albert Parker Fitch.



Higher Education in a Decade of Decision

Washington, D. C., Educational Policies Commission, 1957. 152 pp. Cloth, \$2.00; paper, \$1.50.

For those who are aware of all the excitement about higher education and want to know what it is all about, here is an excellent survey. It is packed full of facts—the number of colleges and universities in the country, the figures that lie behind the phrase "rising tide of students," the tremendous complexity and variety of American higher education, some of the questions involved in the debate on what should be taught, the problems involved in finding, keeping, and paying faculty, and a chapter on how to finance higher education. It is a very helpful review of the current situation.

There is danger, however, that many Christians will be satisfied with this and fail to note that it does not touch the deeper issues and problems that give us greatest concern. This is not the fault of the book. It was produced by the Educational Policies Commission, which cannot be expected to examine higher education from a Christian perspective. This is our task.

We must ask what it means that three-fifths of our students are now in publicly controlled institutions, when a few years ago three-fifths were in private colleges, most of them Christian. The book says, "Students' ethical and religious development is promoted in a variety of ways." Is this true, and if so what kind of religious development is it?

The writers have some fine things to say about the responsibility of faculty members beyond competence in a specialty—"to contribute to the whole community," "making a college way of life," etc., but say nothing about why the faculty member should feel this obligation or how to develop the kind of character that does this. They seem unaware that such attitudes grow only out of deep humility, love of persons, and high dedication.

Thus the book raises for us a basic question—can these high ideals, fine virtues and worthy goals be completely separated from their rootage in a culture long exposed to the Christian faith? Can we have these things merely because they are good and we want them, or are they the by-products of a faith from which they flow by grace rather than by design?

HUBERT C. NOBLE

Campus Evangelism

By Richard N. Bender. Nashville, The Methodist Student Movement, 1957. 109 pp. \$1.50.

Each writer in this symposium on campus evangelism is trying to escape the old pattern of evangelism whereby enthusiastic preaching forced men to emotional decisions about Jesus Christ which were misleading in simplicity and which stunted further maturation in faith. This is all to the good. But most of them make extravagant claims about evangelism, identifying it with other distinct aspects of Christian life. Teaching a Christian more about Christ is not evangelism but education and nurture. Worship and witness are both important, but it is only fuzzy thinking to identify them.

Driver, Jaquith, and Bender display clear thinking about the place and ways of evangelism for the Christian in a university which make this book helpful to pastors and faculty. Each author gives specific suggestions about the daily work of campus evangelism.

Jaquith brings forth his ideas from such a sound theology that the relevance of both faith and method is illuminated. He tells us that "a campus pastor will not be listened to—wherever he speaks—unless he has earned the right to speak" by patience and persistence but also by paying the price of intellectual discipline.

Driver notes that "much evangelistic effort is wasted because of the Church's failure to take into account the situation in which any personal decision has to be made today, and . . . the futility most people have about the result of any personal choice whatsoever." The burden of his very interesting essay is that the arts, especially modern artistic expression in literature and painting (but not the "beauty-parlor Jesus" so popular in many churches), offer means for speaking to men in a way that brings to focus both their personal freedom and their awareness of the social forces working upon them (assembly lines, togetherness, etc.). He finds that among students there is now "an openness to Christianity approached in and through the arts greater than through any other field."

These essays show clearly how profitable careful theological study can be for a serious evangelist, lay or clerical.

WESLEY M. STEVENS

Changing Values in College

By Philip E. Jacob. New York, Harper & Brothers, 1957. 174 pp. \$3.50.

"Colleges in general, or colleges in particular, do not break or alter the mold of values for most students," concludes Philip Jacob after surveying existing researches. He pays particular attention to general education and the social sciences and curricular effects on students' attitudes.

"American college students today tend to think alike, feel alike, and believe alike. To an extraordinary degree their values are the same wherever they may

be studying and whatever the stage of their college careers." He reports exceptions warranting further research.

Such studies are of course based on averages. Some students probably move in one direction while others move in the opposite. If values are not achieved in college, so that seniors go away with approximately the same set of values as freshmen come in with, where are values set?

Before a group at the Conference on the American High School in Chicago, Professor Jacob W. Getzels of the University of Chicago reported the preliminary conclusions of one of his doctoral candidates, that "nothing seems to happen to the value systems as a function of the secondary school experience." Comparing freshmen and seniors in sample public, private, and parochial high schools, he found no significant changes in values occurring during the four-year secondary school period as thus sampled.

Then where are values formed? In earlier schools, public or private? During the week? In Sunday schools? In the family? Or may it be that the family and the educational institutions all reflect the total culture? Perhaps our concern for Christian education should be directed toward the improvement of the total community?

Most striking to this reviewer is the report on the differences in student personalities affecting learning. An identical educational experience can have exactly opposite effects in students of different personalities, if I read his report correctly.

R. L. HUNT

Hymn Tune Names

Edited by Robert Guy McCutchan. Nashville, Abingdon Press, 1957. 206 pp. \$3.75.

This is a book that has been long overdue. When so many millions of people love hymns, it is hard to understand why there has been no adequate story of the tunes and their names.

Dr. McCutchan has been a life-long student of hymns, and for twenty-six years was dean of the School of Music at DePauw University. He was the editor of the current Methodist Hymnal and also its manual, "Our Hymnody." No better person could be found for this study. He finds hymn tunes a fascinating study indeed, and he brings a great wealth of information gleaned from countless sources, touching upon two thousand tunes and the sources of their various intriguing titles.

Some tunes have had as many as a dozen names, and some names have been given to more than one tune. Such a study as this is the first step toward clearing up resulting confusions.

To many, the most useful part of this unique book will be the Melodic Index which enables a person with some knowledge of music to hunt up a melody whose first line he can play or sing. It is to be hoped that later editions will greatly enlarge the number of tunes in this index of about five hundred.

We can think of many sorts and conn-sions of men for whom this book is not a "must."

PHILIP S. WATTERS

When Boys and Girls Sing

Anderson, Indiana, Warner Press, 1957. 0 pp. \$1.95.

Here is a new hymnal for children. Itsique characteristic is that it combinesider one cover songs and hymns forndergarten, primary, and junior boysd girls. This surely commands it for e in smaller churches and in situationshere ungraded groups meet togetheror worship.

The selection is on the whole veryod. The hymns of the church thatimary and junior children should bearning are there, such as "This is Myther's World," "Holy, Holy, Holy" andome Thou Almighty King." Excellentngs for primary children are includedhich encourage their growing understand-ing of Jesus, his ministry, God ands love, and the message of the Bible.here are a few good songs for kinder-ten children, too, although the book isperhaps weakest at this point. Some persons would question the inclusion of suchospel-type hymns as "Hear the Voice' Jesus Calling" and "Savior Like ahepherd Lead Us." However, this verying will command its wider use.

There are delightful surprise "gems"uch as "Under the Stars," a Christmasirol that appears seldom, and "God isverywhere," a lovely eighteenth-centry hymn of praise.

The book contains several good sec-ons. In the front is an introductiondressed to the boys and girls them-selves and includes some guidance onow the book is put together and howto use it.

Following the hymns is a section ofesponsive readings (using the RSV),ayers, litanies and choral readingsrom the Scriptures.

On the whole, this book is a good conibution to church music literature forchildren.

MARGARET L. CRAIN

Pathways of the Inner Life

Edited by Georges Barrois. Indianaplis, Bobbs-Merrill Company, Inc., 1956. 63 pp. \$5.00.

In this book a professor at Princetontheological Seminary invites us to join pilgrimage in search of God, with theope that our spirits "may be strengthened and comforted along the way." That adventure could be more thrilling! God faces man with His presence and in his alone man knows God, and this knowledge of God, as in John 17:3, isife eternal."

For our study Dr. Barrois has chosen 3 persons out of all Christian historylisting distinguished by their effective personal estimonies which show they have sought and found the Lord. From their writings 11 "fragments of life" are presented, eachwith an analytic paragraph by the author. The fragments themselves make up about three-fifths of the book. In addition there

are a general introduction and introduc-tions to historical periods and persons.

The book is a valuable and stimulatingpathway to Christian mysticism at its practical best. The last four men studiedand quoted are John Wesley, who wouldnot call himself a mystic; Rufus M. Jones,whose Christian experience was expressed in active devotion to human welfare; Albert Schweitzer, whose goodworks are known around the world; andour own Thomas R. Kelly, known for hisorganizing of Quaker relief in post-warGermany as well as for his mysticalphilosophy.

This is a well-planned, clearly written, and inspiring book by one who is devoted to his subject and knows how to present it.

PHILIP S. WATTERS

The Holy Bible

Edited by John Sterling; illustrated by Horace Knowles. London and New York, Wm. Collins Sons & Co., 1957. 256 pp. \$3.00.

This edition attempts to make the King James Version of the Bible as intelligible as possible through several devices. Most conspicuous are the hundreds of line drawings of factual details explaining the text: plants, animals, household objects, cities, architecture, armor, travel maps, etc. Secondly, the text is printed in paragraph style, in two columns, with subheads indicating subject matter, and verse numbers put at the side. The poetry is printed in sepa-

rate lines. Certain passages of little interest are printed in smaller type.

The size is compact and the blue coverattractive. The only criticism from a design viewpoint is that the text is set solid, without leading between the lines, which makes it a little hard to read. This was necessary, of course, to keep down the size of the book.

For any teachers wishing to use the King James Version, along with the RSV and other modern versions of the Bible, this edition would probably prove quite satisfactory.

LILLIAN WILLIAMS

The Oxford Dictionary of the Christian Church

Edited by F. L. Cross. New York, Oxford University Press, 1957. 1,492 pp. \$17.50.

From AARON on page 1 to ZWINGLI on page 1492 *The Oxford Dictionary of the Christian Church* contains an assort-ment of over 6,000 descriptive essays ranging from a few sentences to some 2,500 words in length. They deal with nearly all aspects of the Christian Church. This fascinating volume contains references to "a vast range of names of people, sects, orders, denominations, doctrines, councils, and technical terms . . .".

The editor is F. L. Cross, Lady Mar-garet Professor of Divinity in the Uni-versity of Oxford and Canon of Christ Church, Oxford, who began the Hercu-



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lean task of producing the *Dictionary* in 1939.

This reference volume is designed to serve those in the Christian ministry, and those engaged in the professional study of theology or church history. It also serves well those Christians who seek information about their faith and its historical development and growth. But, above all, the *Dictionary* reaches the educated public as a whole. For this reason, the editor states, "technicalities have been avoided" and it is hoped the entries "are so written as to be immediately intelligible to the layman."

The Christian world is so vast in terms of time and space that it was necessary to set standards of judgment as to the content of the *Dictionary*. The predominant treatment is historical. Fuller attention has been paid to Western Christendom than to later Eastern Orthodoxy. More space has been given to Christianity in Britain than to that of the Continent or the Americas. More attention has been paid to "events of the nineteenth century than to those of the tenth. . . ."

Some readers outside Europe may feel that the *Dictionary* does not give sufficient attention to their land where Christianity is firmly established, but Dr. Cross says "it must be recalled that the Church's connexion with Mediterranean and European countries is of far longer standing, and this fact is necessarily reflected in the subject-matter of a work in which the treatment is historical."

An extremely useful feature of the

Dictionary is the inclusion of 4,500 brief bibliographies found at the end of the entries.

The Oxford Dictionary of the Christian Church will undoubtedly become an important reference tool. The historical focus the editor has placed on the subject matter is well taken. The volume is a treasure house of reliable and conveniently arranged information relating to the Christian Church.

CONSTANT H. JACQUET, JR.

The Next Day

By James A. Pike. Garden City, Doubleday & Co., 1957. 159 pp. \$2.75.

This book might be called a "self-help" type, yet this author would never suggest that any human being is self-sufficient for even the ordinary problems of day-to-day living. Rather, man is a child of God and his problems inevitably "take a man beyond himself." Included here are such matters as: "How to Deal with Your Past" in terms both of success and failure and also of guilt. Then there are chapters on "How to Know Yourself," making decisions, meeting temptation, sleep, getting along with people, staying married, having faith, learning to pray, sickness, facing life, middle age, bereavement, finally "How to Die."

This author has the unusual ability to write in such a lucid, understanding way as to give the reader a sense of having had expert counseling on the personal problem involved.

STILES LESSLY

Missionary Mama

By Ruth Seamands. Greenwich Book Publishers, New York, 1957. 128 pp. \$2.75.

In these letters from India, Ruth Seamands shares the lighter side of the labors of the missionary and her own zest for life. The teen-age girl who reads this romantic story of love at first sight and what comes after will likely start looking for a missionary to marry.

R. L. HUNT

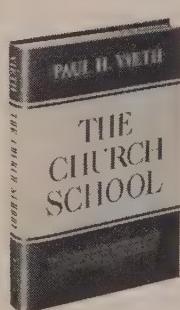
God in the Garden

By Curtis Mitchell. New York, Doubleday & Co., 1957. 197 pp. \$2.00.

This author gives a detailed account of the impact made by the Billy Graham New York Crusade last summer—"a mighty cooperative effort between hundreds of churches and thousands of laymen and ministers and an inspired team of tireless evangelists. . . ."

In clear, easy-to-read style, the author helps the reader to visualize the changed lives of the thousands who were led to make decisions to live Christian lives. He depicts the effect of this crusade upon homes and communities. Many direct quotations are given.

We are also granted an insight into the lives of Billy Graham and the men who make up his team. A description is given of the mammoth advance preparations that were made by the crusade organizers, and the training of the volunteers. The reactions to the crusade from newspaper reporters, feature writers, and



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prominent laymen give an interesting impartial viewpoint.

ELSA HERREILER

A Comprehensive Program of Church Music

By Federal Lee Whittlesey. Philadelphia, Westminster Press, 1957. 215 pp. \$3.95.

From years of experience in working in several churches, Mr. Whittlesey gives practical helps in the problems one faces in building and using a multiple choir system. Religious educational values of church choirs and the spiritual side of the ministry of music are stressed. In Mr. Whittlesey's own words this is a "what-to-do and how-to-do-it book."

Qualifications of a minister of music are outlined in the introduction. Chapter One begins a discussion in detail concerning the development of children's and youth choirs. Particular care is given to problems of recruiting, teaching, repertoire, and the use of parents in the choir program. Special attention is directed to the fields of study that can make a choir interesting and a definite part of religious education.

"The adult choir of a church has several objectives. These aim in two directions: that is, outward to assist the worshipers, and inward to enrich the singers themselves."

Physical and phonetic aspects of voice production are covered sufficiently. Stress is given to the approach of choral interpretation through emotion.

Appropriate physical aspects of the rehearsal room are studied and suggestions are made how effectively to plan and facilitate a choir rehearsal. Problems of intonation and consideration involved in selecting proper repertoire are given careful attention.

Part Two speaks of Protestant worship—its purposes and the means by which the musical portions of the service attribute to their effectiveness. Congregational singing, the vast resources of the hymnal, a suggested list of types of musical services with anthem lists are all given clear, concise but ample attention.

The reader will find this book easy to comprehend but challenging.

ROBERT M. McGILL

Their Brothers' Keepers

By Philip Friedman. New York, Crown Publishers, Inc., 1957. 224 pp. \$3.00.

The subtitle of the book, "The Christian Heroes and Heroines Who Helped the Oppressed Escape the Nazi Terror," expresses the purpose of the book, written by a Jew, and published under sponsorship of the Anti-Defamation League in the United States.

Here is sad reading of the six million Jews who perished from Nazi legal devices, disease, or starvation. Here is good news of the million Jews who escaped and another million Jews who survived in the Nazi-occupied areas with assistance from persons who cared, many of them Christians. This is sad reading,

required for us who would keep near heart of God. The Nazi teachings of racial superiority are known in our own land.

R. L. HUNT

The Meaning of Immortality in Human Experience

By William Ernest Hocking. New York, Harper & Brothers, 1957. 263 pp. \$3.50. "Present human experience has something to say about matters commonly regarded as out of the range of empirical knowledge," says the writer, and goes on to say that "unless God does operate within an experience in an identifiable manner, speculation will not do him," and it is "just because God is a matter of experience, because he works there and is known there in his works" that the need for metaphysical thought arises.

With a wide acquaintance in the sciences, this mature teacher of philosophy examines data from human experience to conclude that one's belief in personal immortality is a matter of choice for faith, because neither the case for death nor for immortality is easily sustained by objective evidence. He chooses to believe in life for those persons who share with God creativity and good.

R. L. HUNT

The Quaker Persuasion, Yesterday, Today, and Tomorrow

By William Wistar Comfort. Published by Frederick H. Gloeckner, 1315 Cherry Street, Philadelphia, 1956. 72 pp. \$2.50.

The Quaker or Friends group in the United States is one of the smaller churches, with only 121,468 members, according to latest figures. Yet it is one of the most influential religious groups in America, and has been, throughout the entire period of American history.

In the international scene there is no single religious body which has been so continuously active in promoting mutual understanding and goodwill. No other religious group has been so universally respected by both friends and foes as are the Friends, or is listened to more attentively by leaders in government, even when their counsel is not fully accepted. The utter sincerity and integrity of the Friends is universally respected.

Who are these Quakers, or Friends? What do they believe? How do they worship? On what basic principles do they act? It is precisely these questions that this little book undertakes to answer. The author, long-time president of Haverford College, sketches briefly the history of the movement, how it is organized, what it believes fundamentally, and how it operates.

He stresses, as he must, of course, the fundamental belief in the Inner Light, the form which continuing revelation takes to the individual. The whole manner of worship of the Friends is designed to facilitate the intimate communion of the soul with God, who is best met and

heard in silence. Then out of the promptings of the Inner Light comes the practical outreach into many avenues of social concern.

The book is good reading as a source of information about an important religious group. At the same time it is inspiring, and in the reading especially of the "Queries" will be found a most penetrating aid to self-examination. It deserves wide reading by people of every denomination and none.

CHARLES S. BRADEN

The Wisdom of the Fathers

By Erik Routley. London, SCM Press Ltd., 1957. 128 pp. \$2.15.

Church school teachers, as a general rule, know little about the early Church Fathers. In this book, Dr. Routley, of Oxford University, seeks to introduce us to seven outstanding figures of the first eight Christian centuries. He makes real to us the world in which Athanasius, Augustine, Cyprian, Basil, Origen, Clement of Alexandria, and John of Damascus lived and worked, and shows how the practical Christian insight which they brought to bear on their problems can also illuminate ours.

For instance, in regard to John of Damascus, the author says, "The controversy in which he was involved, on the question whether visible images representing our Lord and the saints were permissible in Christian churches, afforded him the opportunity of making some comments on the theology of aesthetics which are worth our attention. Today we are not liable to become heated over the question of pictures and statues in the church, for that is a question over which Christians of different traditions seem happy to agree to differ; but if for 'images' we substitute 'visual aids,' we find ourselves in the middle of a subject which, though perhaps not as controversial as it ought to be, is one on which the modern church is becoming very active."

THOMAS FRANKLYN HUDSON

Book Notes

The International Lesson Annual—1958

Edited by Charles M. Laymon. Nashville, Abingdon Press, 1957. 448 pp. \$2.95. This third edition brings together in a clear and simple way helps for the teacher of the Uniform Lessons. Included are competent materials on exegesis of the text, suggestions for teaching method, and interpretation of the Scripture for everyday living.

The Gospel of Luke The Letters to the Corinthians

Edited by William Barclay. Philadelphia, Westminster Press, 1957. 314 and 297 pp. \$2.50 each. These are two more volumes in the Daily Study Bible Series originally printed by the Church of Scotland and popular among the church workers of Great Britain. Dr. Barclay is a lecturer in New Testament and Hellenistic Greek at the University of Glasgow. His books demonstrate his scholarship in their historical and exe-

getical sections, but the emphasis is on the exposition of the text.

50 Children's Sermons

By Graham R. Hodges. Nashville, Abingdon Press, 1957. 95 pp. \$1.75. Most of these short sermons follow the usual pattern of opening incident or fact, followed by application. While there is always room to doubt whether young children make the transition from illustration to application, most of them will probably be able to do so in the case of these talks. The illustrations are admirably concrete and matter-of-fact and seem likely to hold the interest of boys and girls, especially of junior age.

The Cross Is Heaven

Edited by A. J. Appasamy. New York, Association Press, 1957. 93 pp. \$1.25. One of the World Christian Books, this includes a brief biography of Sundar Singh, the Christian Sadhu of India, and an anthology of unpublished fragments or magazine articles written by Sundar Singh and not otherwise available in book form.

Peloubet's Select Notes—1958

By Wilbur M. Smith. Boston, W. A. Wilde Co., 1957. 455 pp. \$2.95. Just one year younger than the Uniform Lesson series itself, this teacher's guide is the 84th annual volume of the noted series started by Dr. Peloubet. It has kept up to date and gives valuable helps to teachers using this series of Bible lessons. Included are bibliographies and a list of appropriate audio-visual material.

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Selective Service: A Guide to the Draft

By Alf Elvers. New York, J. B. Lippincott Company, 1957. 191 pp. \$2.95. Called "the only complete and authoritative handbook for young men facing service in the armed forces," this is an honest newspaper man's attempt to find out the facts about selective service. The information was secured, not from the "brass," but from talking with high school boys, their parents, discharged soldiers, and officials picked at random. It gives much valuable information for young men and their parents.

The Layman Reads his Bible

By M. Jack Suggs. St. Louis, Bethany Press, 1957. 96 pp. \$1.50. A surprising amount of accurate information about the Bible is given in this small book. Written in clear and informal style, it gives a sketchy "introduction" to Bible interpretation, including geographical and social backgrounds, authorship, and techniques of Bible reading.

The Secret of Meditation

By Hans-Ulrich Rieker; translated by A. J. Pomerans. New York, Philosophical Library, 1957. 176 pp. \$6.00. This book, written by a Buddhist monk, gives guidance for the cultivation of the practice of meditation. Though based on Eastern religions, it is directed to westerners.

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erners. The final chapter deals with "meditation in Christianity."

Halfway Up the Sky

By Jane Merchant. Nashville, Abingdon Press, 1957. 128 pp. \$2.00. Another collection of witty and wise poems by a woman whose view of life is "halfway up the sky." Some are frivolous, some reverent—all easy to read and a delight to remember.

Prayers for Daily Use

By Samuel H. Miller. New York, Harper & Brothers, 1957. 128 pp. \$2.00. Here are 263 short prayers of petition, trust, commitment, confession, and praise. They are written with unusual dignity and a classical sense of style which make them suitable for public as well as private use.

A Book of Contemplation

By Dagobert Runes. New York, Philosophical Library, 1957. 149 pp. \$3.00. A collection of aphorisms by a philosopher who says that while they appear unrelated "they are bound together by a humble but dogged search for what is true in nature and what is good in man."

Tarbell's Teachers' Guide—1958

By Frank S. Mead. Westwood, New Jersey, Fleming H. Revell Co., 1957. 383 pp. \$2.75. The fact that this is the 53rd annual volume of this guide to the Uniform Lessons indicates that it continues to meet a need among teachers of adult and youth classes. It includes lesson outlines, exposition, illustrations, and some background materials.

Jesus of Nazareth

By Joy Harrington. Leicester, England, Brockhampton Press, 1956. 191 pp. \$3.50. This life of Christ is based on scripts used for the filming of a dramatized version of the Gospel stories, used by the British Broadcasting Company on eight successive Sundays in Lent. The plays appeared originally on the children's program, and the text is simple and clear. The motion pictures were taken in Palestine and the book is profusely illustrated with full-page photographs of scenes in the play.

Yours Is the Power

By Florence Widutis, Somerville, New Jersey, The Pilgrims, 1957. 224 pp. \$3.00. Convincing that many people are frustrated in their search for love and personal fulfillment because they do not control their reactions to other people, the author offers exercises which help people to change themselves. Directions for daily practice are given on the opening chapters setting forth point of view. The book attempts to help the individual develop altruistic attitudes.

Half the World's Children

By S. M. Keeny. New York, Association Press, 1957. 254 pp. \$3.50. This diary of an Asia Regional Director of United Nations Children's Fund. It shows the day-by-day labors of the UNICEF workers in helping 22 million children and their mothers receive food ration and medical treatment. The stories are both amusing and pathetic, and the general effect is inspiring.

Youth Programs for Christian Growth

By Ruth Schroeder. Nashville, Abingdon Press, 1957. 256 pp. \$3.00. Thirteen complete worship services on God, Jesus, the Holy Spirit, the meaning of life, the mission of the Church, and other important topics. While the services do not encourage much originality, they offer an abundance of good resources for the development of meaningful worship on these themes.

Felemebe

By Jens Larsen. Philadelphia, Muhlenberg Press, 1957. 275 pp. \$3.50. A novel with the scene laid in Liberia. A New York society girl, jilted by her fiancé, has come to Africa with her parents. She marries a medical missionary and goes to live in the jungle, where she has many adventures, some happy and some tragic. Included in the story are descriptions of unusual aspects of jungle life.

A-Vs in Christian Education

(Continued from page 27)

"Helps for the Month" Ups Circulation to 150,000

Paul Kiehl, president of Church Cr. Pictures, Inc., has expanded the form and distribution of his quarterly dealing with all A-Vs in Christian education. Formerly a one-color, 8-page publication, the periodical is now 16 pages and in two colors. Its columns have been opened to qualified persons in the educational field who have some contribution to make.

Kiehl contends the 10-year-old publication will continue its policies of free distribution through dealers and concern for the A-V needs and problems of local churches, and will solicit the viewpoint and contributions of any sincere leader or worker in church-related A-Vs, whether that person's views agree with the editor's or not. If you wish further information, write "Helps for the Month," 3312 Lindell Blvd., St. Louis

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r. 8—Middleburg, Pa., with the Central Pennsylvania Conference of the Evangelical United Brethren Church

or Two-Week Workshops:

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- r. 3-7—San Juan, Puerto Rico, through the Council of Churches of Puerto Rico and the Division of Home Missions, NCCUSA
- y 12-16—Lancaster Pa., through the United Churches of Lancaster County and WGAL
- g. 4-15—New York, N.Y., International Workshop at Union Theological Seminary, through state and local councils of churches.

pt. 22-25—Richmond, Va., through the Virginia Council of Churches

ov. 3-7—Omaha, Nebr., through the Omaha and Nebraska Councils of Churches

Others may be scheduled during 1958. For full details on these broadcast training events, write Rev. Charles Schmitz, Broadcasting and Film Commission, CCCUSA, 220 Fifth Ave., New York 1, Y.

ew Earphone Box has hurch Use Potential

Local churches using one large room or a number of classes or other activities may have a solution to one of their A-V problems in an earphone aggregate developed by Audio-Master Corp. This unit, housed in a compact metal case, makes possible the distribution of sound from a record player, sound filmstrip or motion picture projector, tape recorder, and radio to as many as 200 sets for individual listening.

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AVA Publishes Revised -V Equipment Directory

The National Audio-Visual Association, trade organization for A-V dealers, announces release of its latest guide to current models of audio-visual equipment. Complete descriptions and photographs of more than 500 different types of motion picture projectors, filmstrip and slide projectors, tape recorders, record and transcription players, screens, projection stands, and related accessories are included, as are list prices.

New features in the 1958 directory include a chart for replacing proper projection and sound-exciter lamps, and a projection image-size chart for every

A-V material from single-frame filmstrips to 10x10" transparencies. The 200-page volume is available from NAVA, Fairfax, Va., at \$4.25 postpaid (\$3.75 if payment accompanies order).

February "Frontiers of Faith" Schedule Set

NBC-TV's Sunday series of religious TV programs features its Protestant segment again this month. Featuring a group of true dramatizations on lives of contributors to Christian progress in America, the BFC co-produced shows will be:

February 2—"Song Out of Silence," the story of Thomas Gallaudet and education for the deaf;

February 9—"A Light in the Southern Sky," the story of Mary McLeod Bethune and Negro education;

February 16—"The Massacre," the story of Bishop Whipple and American policy reforms toward Indians;

February 26—"A Time to Fight," the story of John Peter Muhlenberg and the rise of political independence.

Consult your local listings for this program telecast at 1:30 p.m., E.S.T.

A-V Dealer Warns Churches on Projector-loan Thefts

Olson Anderson of Bay City, Michigan, passes along the sad outcome of one local church's neighborliness. Last October 11th, a man phoned a Methodist pastor in nearby Saginaw, representing himself as being connected with the Saginaw Veterans' Hospital. He claimed the hospital's 16 mm projector had "gone out" halfway through an important film program. Could the minister help them out of this terrible situation by loaning the church's machine for only two hours? The pastor agreed and a cab was at his door in ten minutes.

Neither the man nor the projector has been heard from since. The dealer sincerely hopes a word to the wise on such schemes will be sufficient.

"Look Up and Live" Youth Series Scripts in Play Form

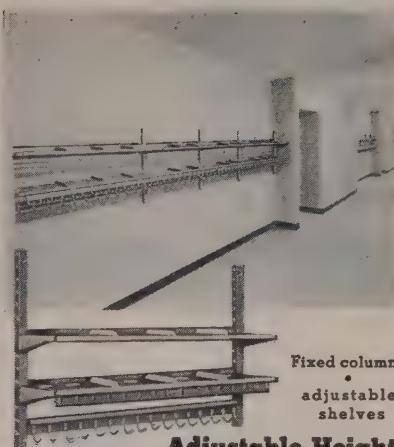
Last summer, the National Council's youth evangelism series produced in cooperation with CBS-Television presented a set of programs entitled "The Seeking Years," centered on problems of young people and religion's place in their solution. So great was their reception, Bethany Press (Disciples) has published six of the scripts for local production.

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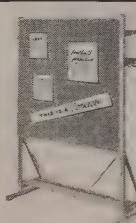
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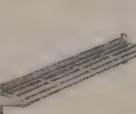
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What's Happening

Highlights of the NCC Assembly

NEW YORK, N.Y.—DR. EDWIN T. DAHLBERG, pastor of Delmar Baptist Church, St. Louis Missouri, was elected to a three-year term as president of the National Council of Churches, at the Council's triennial Assembly at Keil Auditorium, St. Louis, Mo., December 1 to 6, 1957. Dr. Dahlberg was a two-term president of the American Baptist Convention. His congregation belongs to both the American and the Southern Baptist Conventions. The new president is an outstanding preacher and is the author of several books.

A total of 2,057 officers, delegates, alternates, staff members, and visitors were registered at the Assembly. Of these 394 were voting delegates and 98 alternates.

DR. R. H. EDWIN ESPY, Associate Executive Secretary of the Division of Christian Life and Work, was elected to the post of Associate General Secretary of the Council, to succeed DR. ROSWELL P. BARNES. Dr. Barnes became executive secretary of the United States Conference of the World Council of Churches on January 1, 1958. Dr. Espy, a scholar, teacher, and administrator with long experience in interdenominational work, is the first layman to be Associate General Secretary.

Four church bodies, with 477,279 communicants, were admitted to membership, bringing the total number of constituent communions to thirty-four. The new members are: The Diocese of the Armenian Church in North America, the Polish National Catholic Church of America, the Free Magyar Reformed Church in America, and the Serbian Orthodox Church.

St. Louis carried out its role of host city with outstanding generosity and graciousness. One of the memorable features of the Assembly was the excellent music provided by the churches, schools, colleges, seminaries, university, and other organizations of St. Louis and the neighboring area. The St. Louis Bach Society and Concordia Male Choir, with 140 voices, sang Bach's "Magnificat"



Leaders of the National Council of Churches: ROY G. ROSS, General Secretary; EDWIN T. DAHLBERG, President, and R. H. EDWIN ESPY, Associate General Secretary. These men were elected to serve the Council during the next triennium.

and "A Christmas Festival of Carols and Hymns by Candlelight" at the opening session on Sunday evening. They were accompanied by the St. Louis Symphony Orchestra, conducted by William Heyne. Many other choirs sang at the various meetings throughout the week.

President Eisenhower sent a message to the Assembly, which was read by his representative, the REV. FREDERICK FOX, special assistant on the White House Staff. "Founded on faith and built by work, America has grown strong over the years until now she is a bulwark of Western civilization," said the President. "But this is not a static bulwark fashioned out of steel and gold. This is a living bulwark of neighborly concern. In keeping this truth ever before the eyes of our citizens, the churches of America play a vital role. United in a world fellowship, you see the needs of all people and are free to urge upon us the world responsibilities which are concomitant with our power."

Mr. Fox recalled that when the King of Israel sent Amaziah as a messenger to Amos he was sent to tell the prophet to stop talking or leave the country. "But the President did not send me to St. Louis to tell you to stop talking. . . . The President wrote to encourage you to speak up clear and strong. The President knows that the health of a democracy depends upon the truth freely expressed—the bitter truth as well as the sweet—judgment as well as praise"

In the open Assembly of the Division of Christian Education, music was provided by the adult choir of Grace Methodist Church. There were brief addresses by DR. THEODORE GILL, managing editor of the *Christian Century*, and MRS. THEODORE WEDEL, national chairman of United Church Women. There was also a conversational examination of the educational work of the Division and the denominations by DR. RICHARD HOILAND,

Executive Secretary of the American Baptist Board of Education, DR. GERA E. KNOFF, Executive Secretary of the Division of Christian Education, National Council of Churches, and the speakers.

A number of citations were made. Nineteen members of the Standard Bible Committee and seven others received citations for their part in the preparation of the RSV and the Apocrypha. T. REV. JOHN B. KETCHAM, director of the Office of Council Secretaries, was awarded a citation for his contribution to the work of the councils. DR. ROSWELL P. BARNES, outgoing Associate General Secretary, was awarded a citation for twenty-one years of distinguished service to the ecumenical movement.

MR. CHARLES C. PARLIN, attorney for New York, was elected vice-chairman of the General Board, the first layman to hold this office, and vice-president of the Council. Vice-presidents elected for the four Divisions are: BISHOP G. BROLEY OXNAM, for Christian Life and Work; BISHOP REUBEN H. MUELLER, for Christian Education; DR. VIRGIL A. SLY, for Foreign Missions; and DR. WILLARD M. WICKIZER, for Home Missions. The latter three are all from Indianapolis, Indiana.

Dr. Barnes scored the almost frenzied reaction to the possibility of Russia's scientific superiority and warned that we dare not surrender our moral and spiritual values in the process of striving for scientific achievement. He declared that the United States is dangerous, near to yielding its standards of freedom, justice, and brotherhood to Russia's avowedly atheistic and materialist standard.

DR. FREDERICK NOLDE, director of the Commission of the Churches on International Affairs, in commenting on Soviet scientific advancements, said: "The danger lies not in fantastic scientific achievements but in fantastic human reactions. We are acting like spiritu-

olescents at a time of scientific maturity."

In speaking of racial tensions, DR. STON POPE, Dean of Yale University Divinity School, said, "Not until white began to overrun the world did their new division among men by races me to pass; not until the nineteenth century did elaborate justification of it begin to appear, and these originated in the most part outside the churches.

Slowly . . . the mending of the each proceeds, but it does proceed . . . it may be nearer a breakthrough on battlefield than we know. It should be remembered that most of the Christian churches in the world still refuse to practice discrimination or segregation. . . . It is the very nature of the church to be an inclusive and integrated community of the faithful."

DR. MARTIN LUTHER KING of Montgomery, Alabama, closed one of his addresses by saying, "We must say to our white brothers . . . that we will match your capacity to inflict suffering with our capacity to endure suffering. We will match your physical force with our soul force. We will not hate you and yet we cannot obey your evil laws. Do us what you will, and we will wear you down by our capacity to suffer; and earning our freedom we will so appeal to your hearts and consciences that we will win you in the process."

DR. EUGENE CARSON BLAKE, the outgoing president, in his address on the eve of the Council, said that he had seen great progress since the last assembly toward the maturing of the council as a true council of churches. The National Council belongs to the churches. It is the extension of the life of the churches. When criticism of the Council is made, it is criticism ultimately of us and all our churches. . . . the churches must learn to struggle with the Council's problems: financial, staffing, program, etc., as their own problems. Responsible support is an application of responsible control and vice versa."

Brooklyn Council Appoints New Christian Education Head

BROOKLYN, N.Y.—MISS JANICE SEBASTIAN was appointed last November as Christian Education Director for the Protestant Council of the City of New York, Brooklyn Division. She fills the vacancy left by the REV. J. BLAINE FISTER, now a member of the staff of the Commission on General Christian Education, National Council of Churches. She is working with the released time centers, vacation church schools, leadership education schools and the interdenominational youth programs.

Miss Sebastian holds degrees from the University of Redlands and the Berkeley Baptist Divinity School. She was formerly director of religious life at Baptist Academy in Baranquitas, Puerto Rico and later supervisor of children's work at the East Harlem, New York, Protestant Parish.

Dr. Payne Honored at Assembly Meeting

NEW YORK N.Y.—DR. PAUL CALVIN PAYNE, chairman of the Division of Christian Education, National Council of Churches, retired from this post at the meeting of the Division in St. Louis, December 2-4. He had retired last April as general secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A., but had kept his connections with the National Council until this time. In recognizing his services to the Division and to the National Council, a statement of appreciation was read, from which the following quotations are taken:

Dr. Paul Calvin Payne, whose long-time service to the Division of Christian Education was recognized at the St. Louis meeting.



"Dr. Payne has served the Division of Christian Education as its chairman since 1950 when the Division came into being. During these seven years he has given distinguished leadership in this capacity, as one of the vice-presidents of the National Council of Churches, and in many other important responsibilities. Prior to the formation of the Council, Dr. Payne served as Chairman of the International Council of Religious Education. He was a strong force in bringing the Council into being and one of the architects of its structure, particularly in the formation of the Division of Christian Education.

"Through the years Dr. Payne has brought to the educational work of the Council and to the operations of the Division, insights gained through years of parish service and seventeen years as General Secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A. His service has been marked by a firm sense of direction and in seeking to bring the many facets of the church's ministry into a vital interrelationship. He persisted in establishing and maintaining a close relationship between evangelism and education. . . .

"Dr. Payne sees the denominational and interdenominational as part of one task to be fulfilled by a common and sustained allegiance to both. He has shown an unreserved commitment to the work of the Division and the Council. His deep sense of devotion to the total program has been apparent. . . ."

Dr. Payne is at present living in New

Mexico, developing the Presbyterian property known as Ghost Ranch as a leadership training center for the educational work of Presbyterian churches throughout the country.

Annual Meeting of Division of Christian Education

NEW YORK, N.Y.—The annual meeting of the Division of Christian Educa-

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tion, National Council of Churches, will be held for the first time in Omaha, Nebraska. The meetings of the various groups extend from February 6-13.

Most of the Associated Sections will hold their meetings on Tuesday through Thursday, February 11-13. Headquarters will be at the Hotel Sheraton - Fontenelle. The annual meeting theme is "Leaders in a Ministering Church." On Tuesday evening there will be a public mass meeting sponsored jointly by the Division and the Omaha Council of Churches, at which the speaker will be Dr. REUBEN YOUNGDAHL. The Sections will meet jointly for lunch on Wednesday and on Thursday evening, and several special dinners have been scheduled.

The Directors' Section, composed of local church directors of Christian education, will hold its meeting on Monday, February 10, following two days of meetings by denominations. At the section banquet on February 10 there is to be the premier showing of a new sound color filmstrip sponsored by the section through a script-writing contest. It is called "Meet Bill Hayden—Director of Christian Education." The filmstrip will be available for general use directly following the meeting. It interprets the work of the local church director both to the church and to young people considering this vocation.

Christian preparation for college

(Continued from page 13)

parents great help. For example, is during the collegian's own courtship that his parents' marriage becomes "Exhibit A." Not only in the example of marital relationship, but in a parent's words describing what his faith has meant in his marriage the collegian may find guidance if which he may be looking more eager than we suspect.

Fourth, it is possible not only that we may help the collegian grow, but that he may be a stimulus to our faith. There is much vital Christianity on today's campus, often deeper than anything parents knew students, and it will challenge us to a more dedicated discipleship. But even the doubt which comes home with the collegian may prod us to ask how attentive and obedient we have been to the living Word of God. For we realize that we must grow with our youth, being transformed by the continual renewal of our minds that we may prove what is the will of God, what is good and acceptable and perfect. (cf. Romans 12: 2)

Death of Dr. Linder

COLUMBUS, Ohio—DR. C. E. LINDER, editor-in-chief of church school literature for the American Lutheran Church, died on November 20 at the age of sixty-five. He had served in his editorial position since 1939 and was instrumental in the development of Lutheran curriculum materials, particularly the uniform series. He was coeditor of the Christian Growth Series.

Dr. Linder was a representative to the former International Council of Religious Education and a member of its Editors' Section and Uniform Lesson Committee.

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